



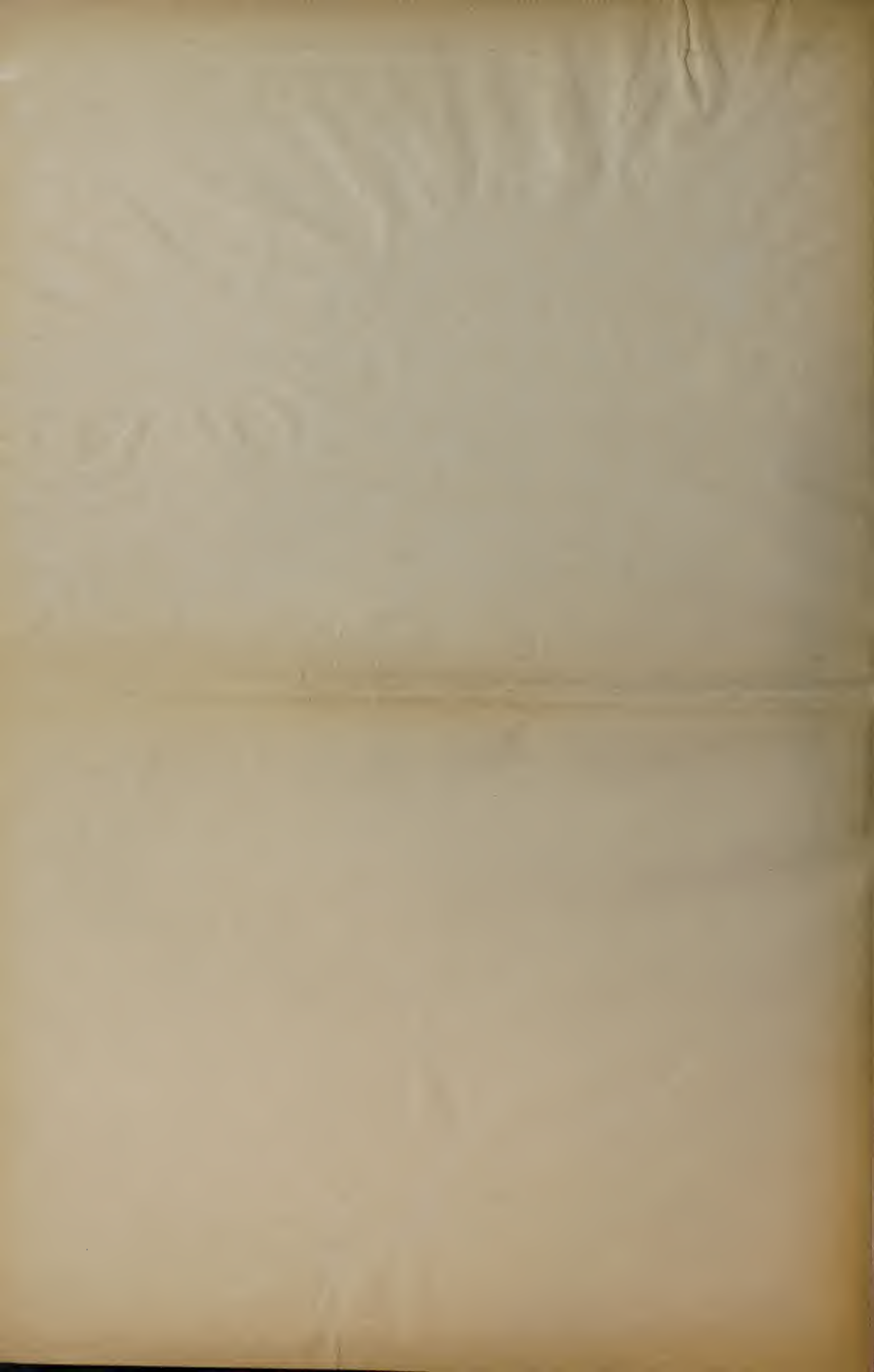
SAMPAN



Scene from Lijian, 1980 Maria B. Fang

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ORIGINS OF THE LION DANCE

By Master Kwong Tit Fu
translated by Susan Yan Fung

In the ancient days of China, the *chi lien* (an animal which resembled the lion) was recognized as the symbol of peace and prosperity. However, as history has it, this auspicious animal would not appear as desired on all occasions. During the era of the Warring States, particularly, the emperors could not expect the *chi lien* to appear at their court for celebrations. Their solution was to adorn their court attendants with paper, bamboo and silk, and to teach them to emulate the mannerisms of the *chi lien*. It

was during this time centuries ago when the art of the "lion dance" began to take shape and to be recorded in the annals of China. It was the emperor of the Ching Dynasty, Chuen Luong, who had a dream one evening which he later shared with his attendants. He dreamt of a spiritual being, with a big head a smiling face and dressed in a monk's robe, who was picking "life saving grass." All of a sudden, an unusual beast appeared. It had an enormous head, with ears as large as palm leaves, and a tail like that of a banana leaf. The smiling monk began teasing the beast with a

palm leaf fan, leading it across a bridge, where he picked some grass and fed it. He then led it to have a drink by the bridge, where the beast proceeded to drink the water in its playful way. The emperor awoke and revealed his dream to his attendants. His administrators all agreed that this must be the beast of peace and prosperity, the *chi lien*. His warriors, however, thought it was a lion. By order of the emperor, court attendants were dressed in the shape of the beast and were trained to perform the movements described from the dream. To unify the movements, they added the beat of

the drum. Meanwhile, another person was dressed up like the smiling monk who would clear the way for the beast. Since the time of emperor, performances of the lion dance became increasingly popular throughout China. The masters of the different schools of martial arts further refined movements such as moon-watching, scratching, picking lice, tail-biting, sun-awakening, sleeping, hitting the tree, crossing the bridge, drawing water, blowing water, picking grass, picking vegetables, playing with the grass and vegetables,

and eating the grass and vegetables. Meanwhile, the smiling monk became well-versed in a few tricks to make the act more entertaining. The school of Tao was highly regarded by the emperor, and therefore, its version of the lion dance became known as the Tao Acts. From the reign of Emperor Chuen Luong to today, performances of the lion dance have always had a place in all Chinese celebrations, especially Chinese New Year, so that all could enjoy a peaceful and prosperous time in the year to come.

New Hospital Admitting Policy

By Greg Miller

A new admitting policy adopted by the New England Medical Center Hospital (NEMCH) has re-fueled concern over the issue of the access to health care for the neighboring Chinese community. The new policy, which the hospital began implementing in November 1982, in part requires patients needing non-emergency elective care to make 100 percent cash deposits before or at the time of admission. According to an "Admitting Policy Statement" issued by the NEMCH in October and disseminated to its physician staff, "Non-emergency inpatient admission will be provided only when a patient submits evidence of adequate third party coverage via pre-admission screening, makes a cash deposit equal to the patient's estimated bill, or makes other arrangements approved by the Director of Patient Accounts." Out-patients also are affected by the new policy. A provision in the policy statement notes that "... (ambulatory care) patients will be asked to make a deposit if they do not have adequate third party coverage." Although the statement goes on to say that patients unable to pay the deposit will not be denied care, it adds that "alternative settings should be encouraged for the patient's future treatments." A reliable source who had been an employee of the medical center when the new policy became effective has cited two cases where Chinese patients were directly impacted by the new policy. One elderly Chinese patient whose private health insurer covered only a fraction of hospital care costs was required to make a deposit of \$5000. Another patient, a merchant seaman who had jumped ship and as an illegal alien was ineligible for Medicaid, was transferred to Boston City Hospital for surgery because of his inability to pay.

Reasons Behind New Policy

James Boylan, director of public relations at NEMCH, explained the new policy as a "deferable instance of care" and as an attempt by the hospital administration and trustees to reduce bad debt and free care losses of the institution. According to Boylan, the hospital had incurred a loss of \$9.2 million in 1982 as a result of uncollected bad debts and free care expenditures. This liability over the past six years has meant an average annual revenue loss of \$8.5 million, he added. It is impossible, however, to determine the actual amount attributable to free care expenditures, because the figures provided reflect losses resulting not only from free care, but also from bad debt and Hill-Burton requirements. The Hill-Burton Act (Title VI and XVI of the Public Health Service Act) provided federal funds for the construction and expansion of hospitals and health facilities. In exchange for receiving federal funds and reduced-cost care to eligible low-income residents within the hospital's service area. The amount of money available through the hospital's Hill-Burton obligation is clearly very limited. Many hospitals exhaust these funds within the first few months of their fiscal year. For many hospitals, their obligation is limited to a twenty year period beginning with the date construction is completed. Boylan indicated that NEMCH has a remaining obligation of over \$500,000 under the Hill-Burton Provision. He noted that under the new admitting policy, the Board of Trustees will establish a free care fund of approximately \$9 million, but guidelines for the fund have yet to be drawn up. Knowledgeable sources at NEMCH are concerned that the categories of free care, bad debt and Hill-Burton have been grouped together. They point out that the medical center has had for some time a multitude of billing problems, which they feel account for a major portion of the bad debt and could reflect unfairly on free care.

Implementation

Implementation of the C.O.D. admitting policy rests primarily on the hospital's "pre-screening program." Pre-screening was instituted at NEMCH on a limited basis over two years ago. It is an attempt by the hospital's patient accounts division to identify a prospective

patient's health insurance coverage through a pre-admission questionnaire, to determine the extent to which the insurance will cover projected hospital expenses, and to initiate application for alternative funding sources if the patient is deemed eligible. According to NEMCH's public relations director, in the past such efforts in many instances were carried out long after the patient was admitted to the hospital and in some cases insurance data was never verified until after the patient was discharged. Under the new C.O.D. plan, he added, this information will be clarified long before admission. In cases where insurance does not cover the full amount of hospital charges, an estimate of the projected hospital bill will be made based on the patient's diagnosis, length of stay, and extent of medical and surgical treatments. The patient would then be asked to make a deposit of a percentage of this projected bill which is not covered by his or her health insurance.

Similar Policies In Other Hospitals

A survey conducted of Boston area teaching hospitals disclosed that these facilities have admitting policies similar to the one adopted by the NEMCH. They vary in the amount they require for an admission deposit. Some hospitals require a 50 percent deposit on the portion of the estimated hospital bill not covered by third party payments. Others insist on a 100 percent deposit. Another teaching hospital which also serves the Chinatown area and is often used by the Chinese indicated that its admitting policy will become increasingly restrictive within the next six months. The hospital indicated that it, like NEMCH, will inform its physician staff and community physicians with admitting privileges to refer their patients without adequate third party coverage and who cannot make the required deposit to alternative hospitals. Another survey of several state regulatory agencies and local consumer advocacy groups revealed that all were not aware or informed of the Boston teaching hospitals' admitting policies. Although previously unaware of the policies, Harry Caselman of the Greater Boston Health Planning Council felt that they could have an impact on access to health care by the poor, an issue to which the consumer advocacy group is firmly committed. Judy Saltzman of Greater Boston Legal Services, who was also unaware of the policies and has a particular interest in monitoring health care issues, expressed an interest in working with Chinatown groups in addressing the admitting policy issue. Contacts with the Department of Public Welfare (DPW), Department of Public Health, State Division of Health Care Quality, and Public Health Council all indicated they have not been informed of the Boston teaching hospitals' implementation of the new admitting policies.

Chinatown Advocacy Group Formed

After learning of the proposed policy shift at NEMCH, a small group of concerned community members and health care advocates met in mid-November to discuss the potential impact on the Chinese community. Michael Wong, a co-convenor of the Chinatown Health and Human Services Forum (CHF), indicated that the primary focus of the committee was to gather facts regarding the new policy, to form an investigative and research team concerned with access and advocacy issues, and to convey its findings to the Chinatown leadership for action. The group identified one obvious concern regarding access to health care by employees of Chinatown's primary industries, namely, the garment workers and restaurant workers. Most of these "working poor" are covered by insurance plans which reimburse a fraction of hospital expenses or are not covered at all. Other groups who will be potentially impacted by the new admission policy include illegal aliens, Indochinese refugees who now can only be covered under Medicaid for 18 months, self-employed shop owners, the elderly, and the "new poor," those who have lost insurance benefits after losing their jobs as a result of the recession.

Agencies Petition Hospital

In November, executive directors from the South Cove Community Health Center, Quincy School Community Council, and Chinese American Civic Association learned that NEMCH was planning to allocate four staff slots for financial screeners, whose function would be to gather information on patients' insurance coverage as well as their liabilities and to assist them in determining Medicaid eligibility. As a result, the directors drafted and forwarded a letter petitioning the hospital to hire a bilingual financial screener to assist Chinese patients. The letter also indicated that their agencies have historically been approached by numerous patients confused about billing statements sent by the NEMCH, because of their inability to read materials such as hospital bills and collection notices. On December 2, David Trull, a vice president at NEMCH, responded to the Chinatown directors' request in a letter stating, "The advent of Chapter 372... makes it difficult for us to add additional positions to our current employee complement." (Chapter 372 is a recent legislative initiative enacted by the Commonwealth to contain hospital costs. However, proponents of the law had targeted hospital capital investments in buildings and high technology equipment for cost containment.)

Proposed Medicaid Plan

In a related issue, Chinese community health care advocates also expressed concern over the state's proposed plan to establish a Medicaid HMO (Health Maintenance Organization) or "managed health care" system for the Commonwealth's poor. Under the proposed system, Medicaid recipients would be served only by designated hospitals. According to DPW officials, the New England Medical Center is a prime motivator behind this proposed system. Although local health care advocates feel this plan could have the positive effect of curbing spiraling Medicaid costs, they fear a two-tier system of health care could result. Another potential concern, as noted by Samuel Yip of the Chinatown Health and Human Services Forum, lies in the possibility that Chinatown Medicaid recipients may suffer if NEMCH is named as an HMO for the area. According to a study conducted several years ago by Tuft's Department of Community Medicine, Chinese have historically under-utilized the NEMCH because of its unresponsiveness to Chinese cultural issues, lack of sufficient interpreter services, and lack of patients' dietary considerations.

Providers Seek Dialogue

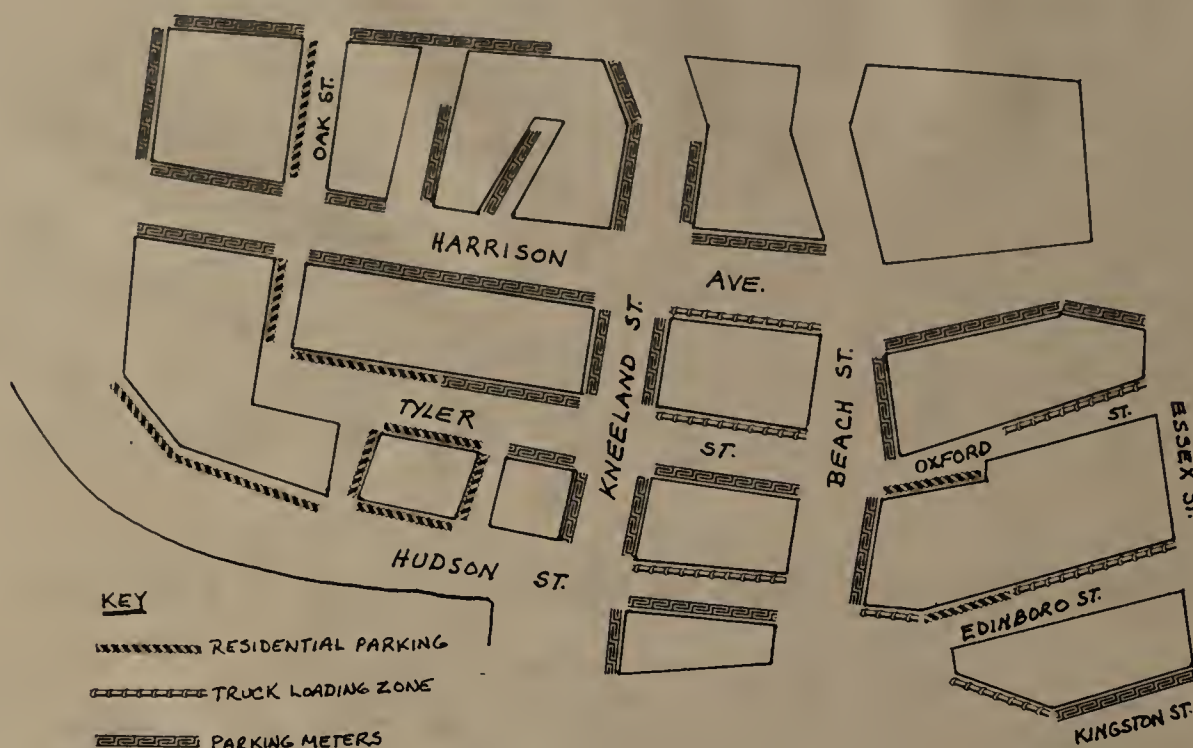
Chinatown health and human service providers held a special meeting January 26 to discuss access and advocacy issues related to NEMCH. Agency directors and representatives met in response to an increasing number of complaints from Chinese seeking services from the medical center. In particular, Chinatown agencies are concerned that there is currently no Chinese bilingual social workers in the adult medical surgical unit of the hospital's social service department. The providers indicated they are willing to extend assistance to the NEMCH in recruiting efforts for bilingual workers, to assist in developing in-service training and staff development workshops on Chinese cultural issues, establish formal liaisons between NEMCH social services and Chinatown, and to develop a forum to address the health and human service needs of Chinatown. The group agreed to request a meeting with Susan Bailis, director of social services at New England Medical Center, to address these issues. The providers felt cooperation was necessary to insure continuity of care for patients and expressed optimism that positive outcomes would result from their meeting with Bailis. The Chinatown Health and Human Services Forum (CHF) will be monitoring developments regarding access and advocacy issues at New England Medical Center. Messages for CHF can be left by calling 426-4326.

CCBA Initiates Petition For New Parking Plan In Community

By Anna Yee

A proposed parking plan which calls for reserved residential parking privileges in the Chinatown area, redesignation of metered parking spaces and loading zones needs 350 signatures, currently being collected by the Chinese Consolidated Benevolent Association (CCBA) and city approval before taking effect.

"The new Chinatown parking proposal originated by CCBA intends to provide sufficient public street parking space to local residents, merchants and visitors," said Bill Chin, chair of CCBA and the main force behind the new plan. He indicated he has been working on this plan for more than two months. "I wish to see this plan provide a permanent, satisfactory solution to the pressing need of solving the local residential parking problem, and hopefully, will ease the traffic congestion in this area."



Proposed parking plan for Chinatown/South Cove neighborhood. (Graphics by Dana P. Wong)

The new plan proposes reserved residential parking along Hudson, Oak, Tai Tung, Harvard, Lower Tyler, lower Oxford and middle Edinboro Streets. Public metered parking will be designated on Beach, Kingston, Washington, both sides of Kneeland, upper Tyler and Hudson streets. (See map for details.)

CCBA is currently collecting 350 signatures which are needed before city approval. Any Chinatown resident who possesses a valid vehicle registration, who approves the proposed plan and is interested to sign the petition, should contact CCBA at 31 Beach Street, 2nd Floor, or call 542-2574 between 9 a.m. and 5 p.m.

Paintings By Maria B. Fang And Wei-Min Zhao Featured In This Issue

By Doris Sue Wong

This Chinese New Year's issue features the paintings of two talented young artists, both 28 years old and currently living in Greater Boston. Maria B. Fang's "Scene from Lijiang" and "Black Mountains" adorn the front and back covers, while Wei-Min Zhao's watercolor of a scene from Chengde, Heibe graces the centerfold. All three works were painted in the People's Republic of China.

Fang received basic art instruction in the United States and later continued with more rigorous training in the People's Republic of China. Zhao began his art education in mainland China and now is learning under the more liberal methods of this country. Their paths crossed briefly when both studied at the Central Institute of Fine Arts in Beijing.

Fang and Zhao both display versatility as artists, each skilled in diverse styles and media, and both seek in their own ways the chance to pursue art freely.

Fang, born in the United States and of Chinese and Austrian parentage, entered art through a "process of elimination." Although she first considered art as a hobby rather than a possible profession, lack of interest in all other subjects offered in high school and college prompted her to enroll as an art and graphics major in the Simmons College/Boston Museum School Program.

After graduating in the summer of 1976, she accompanied her father when he travelled to the People's Republic of China on business. For Fang, what had begun as a two-month trip to visit relatives turned into a four-year stay in China. From 1976 to 1977, she studied Chinese at the Beijing Language Institute. The following year, she attended Nanjing University to study Chinese history. In 1978, she applied to the Central Institute of Fine Arts. "It was touch and go to the last minute, because no foreign students studied there since the Cultural Revolution. They were in the process of opening up the school, but it involved a lot of bureaucracy," she recalls. Nevertheless, she was accepted by the Institute, gaining her the distinction of becoming the first American to study there since 1949. While at the Institute, she studied Chinese landscape painting for two years and travelled and painted in the Yellow Mountains and Guilin.

In contrasting her art training here and abroad, Fang says that while the Boston Museum School is noted for being "loosely structured," the Institute was "very strict."

"Art in China extends from the past. Chinese painting can be fairly spontaneous, but it's based on years of practice.

It's similar to watercolor. Western art is known more for its oil paintings, and you can work over mistakes. With watercolor, you can't. In China, the emphasis is on learning from masters before you do your own thing. Here the schools encourage you to do your own thing. (An artist) needs to have a balance of both."

"In China the ratio of artists to the rest of society is very low so graduates are in a high position in society." However, she notes, art majors, like other students in China, will be assigned to one year of unrelated labor, a requirement from which she was exempted as a foreigner.

On the other hand, she sees that "here we are in economic hard times and arts are always the first to be cut. The way schools are going, there are more art grads now and it's highly competitive (when artists try to earn a living through their art)."

Fang believes, "Art is an expression of different feelings and ideas. It can reflect society as it is or has been or can be. Or it can be a personal statement. I think most of my paintings make a personal statement."

Fang has had her works exhibited in Guilin, Beijing, New York and New England and has taught workshops in Chinese brush painting in the Boston area. Currently, she works as a graphic artist and maintains a studio near Boston. This month her paintings will be on exhibit at the Chinese Culture Institute along with the paintings of another local Chinese artist, Joanna Kao (see calendar listings). This summer she will act as lecturer on an 18-day tour of China sponsored by the U.S.-China People's Friendship Association.

Fang notes that her favorite art tools are rice paper, ink and watercolor.

Looking to the future, Fang says she would like to paint and travel more. "Going to China was very important to my art. Then the Dominican Republic (where she was an artist-in-resident at Altos De Chavon last summer) added a new stimulus. I had never been in a tropical climate before, and I discovered new dimensions to color. As an artist, I like the new experience of going to different places and meeting different people."

Wei-Min Zhao, who came to the U.S. two years ago from Canton, Kwangzhou, says his passion for art developed slowly as a product of his environment.

In 1972, he began studying art, and after graduating from high school, worked as a graphic artist in China for six years. In 1975, one of his paintings was selected to represent Kwangzhou Province in a nation-wide exhibit at the prestigious China National Gallery. In 1977, he passed the national examina-

tion and enrolled at the Central Institute of Fine Arts. There he concentrated in painting and sculpture for one-and-a-half years and studied under various masters, including Zheng Ke, a famous sculptor trained in Paris. In 1980, he came to the U.S. and studied English for a year and then entered the Massachusetts College of Art, where he continues his education in painting.

Through an interpreter, Zhao reveals his reason for seeking art training in this country. "Colleges here have more freedom of choice in different courses and a much wider background. Schools in China specialize so there are not as many elective courses. Colleges here encourage a student to try different aspects of art."

However, he adds, teaching methods in this country can vary widely. "It depends on the professor. For instance, last semester, I had a professor like (those) in China, very structured. This semester, I have a professor who lets me do what I want. . . Artists don't like to be restricted and like freedom of thought and movement."

He notes that compared to students in China, many of his current classmates appear to be more concerned over whether they take courses in pure or applied art. "In the U.S., people are more interested in making a living, while in China, they're more interested in creating pure art, and not money, because everybody makes basically the same amount of money."

In this country, he believes he has been able to acquire greater exposure to Western art through its many museums and exhibits, whereas in China he was confined to learning fundamental techniques developed by the masters.

Zhao stresses that he seeks to learn more Western art techniques not as an end in itself. "I'm not a Westerner, but an Asian with my own Chinese cultural and art background, and my works reflect that. I've learned a lot of Chinese techniques and am now learning Western. I would eventually like the freedom to combine both. Like Picasso and Matisse. You can tell that they have absorbed a lot of Eastern works and expressed it in a Western way. Now I have the Eastern background and would like to express it in a Western school."

He believes, "An artist can't really change (rooted forces such as) culture and politics." Rather he feels that art is a "way of introducing to people in general beauty, and maybe in this way, will change people's lifestyles by bringing beauty to their lives."

Zhao, who says he likes and works best with oil and enjoys painting all subjects, would eventually like to teach art.

Wai K. Chin acted as an interpreter for the interview with Wei-Min Zhao.

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Printer:
Charles River Publishing

Typesetting/English Section:
Equal Times Newspaper

Typesetting/Chinese Section:
New York Chinese
Photo-type Co.

The SAMPAN is a monthly, nonprofit, nonpartisan newspaper published by the Chinese American Civic Association (CACA), Inc. and is supported by a volunteer staff.

All donations are welcome and are tax deductible. They will help support the continuation and growth of this newspaper.

Advertising Rates: \$5 per column inch, \$80 per quarter page, \$150 per half page and \$275 per full page. There are surcharges for Chinese translation and typesetting.

Send letters, news items, advertising and other information for publication to SAMPAN, c/o CACA Multi-Service Center, 18 Oxford St., Boston, MA 02111. Telephone: (617) 426-8673 or 426-2768.

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CCBA Plans Steps To Recoup Losses From Explosion

By Anna Yee

As this issue goes to press, no official report from the Boston Fire Department was available yet as to what exactly caused the powerful explosion which leveled the four-story building at 14 Oxford Street in Chinatown on the morning of January 6.

The Chinese Consolidated Benevolent Association (CCBA) owner of the leveled building, has been in constant contact with an insurance adjuster, lawyers, and city officials since the incident.

On January 21, CCBA invited seven local practicing Chinese lawyers for a consultation meeting, which five did attend, to address overall current legal issues which the largest Chinese organization in the New England area is about to face.

The lawyers present at the meeting were Caroline Chang, Francis Chin, Russell Chin, William D. Chin, Gerard Fong, and Sam Bonaccorso, the legal counsel for CCBA.

It was recommended during the meeting that CCBA must sue to recover losses incurred, because its insurance policy does not cover explosions and is not sufficient anyway. The next step is for the CCBA to identify and hire the lawyer to proceed with the lawsuit.

Regarding the overall perspective of the legal issues, three points were immediately focused upon, according to a CCBA memorandum. First, the dollar amount calculated for recovery is probably quite different from the actual cost of reconstruction of another building on the same site.

Second, if CCBA is hoping for an out-of-court settlement, they need to understand the following: (a) the realistic amount to be recovered; (b) costs of litigation will include legal fees, court costs, depositions, investigation, appraiser, etc.; (c) CCBA may have to accept some loss; and (d) the settlement in today's dollars are worth more than the "hoped for" full amount of how many years in the future.

Third, the insurance claim and the lawsuit are two separate and independent actions.

For the purpose of identifying a lawyer, May Ling Tong, the acting executive director of CCBA, is now in the process of preparing a fact sheet on the

incident for review by lawyers who may take the case. The fact sheet will be sent to nine local law firms, along with the January issue of SAMPAN, for response.

Bill Chin, Chair of CCBA, sent a letter to Stratton & Stratton, responding to the insurance adjuster's Proof of Loss Letter stating that "... we are unwilling at this time to sign the proof of loss letter you sent to us on January 12, 1983. We are not willing to sign this letter because the cause and origin (of the explosion) have not been satisfactorily determined. To date, the Fire Department has not yet issued an official report on the cause and origin."

It is unknown at this time how soon CCBA will firm up its legal action plan. However, May Ling Tong intends to finish the fact sheet before her two month commitment as the acting executive director ends. In a January 24 General Council meeting, the chair of CCBA was authorized to continue representing CCBA to confer with the lawyers on a legal action plan. However, a decision will be made official only after approval from the General Council.

General Meeting

On the eve of January 24, in business as usual, 36 membership representatives attended the first CCBA general meeting after the explosion.

A motion put forth by Paul Y. Chin to call each of the 25 membership organizations to send one representative to establish a committee to rebuild CCBA's office building at 14 Oxford Street before February 10 was passed unanimously. (Two days later, a memo was sent out from CCBA's temporary office at 31 Beach Street to each of the membership organizations requesting the representatives to be chosen and to inform CCBA of his/her name before February 15.)

It was consensus among the attendees that CCBA should build a new building at the site of 14 Oxford Street. The function of the new committee is to develop strategy for fund raising, construction planning and all other relevant matter.

Also approved at the meeting was a motion authorizing the chair to continue legal consultation with local Chinese lawyers before taking any legal action.

Items reported prior to discussion were the current financial status on the operational accounts, continuous effort on relocating previous tenants of 14 Oxford Street, preparation for the 4681 Chinese New Year's reception on February 16, and status of negotiations on choosing a contractor for the Old Quincy School renovation project.

According to a report made by Reginald Wong, a member of the renovation committee, four bids received for the project ranged from \$768,000 to \$540,000. CCBA is now negotiating with the lowest bidder, International Development, Inc. The final recommendation may be made to the General Council for a decision sometime in early February.

S.G. Lin, director of the Coordination Council of North American Affairs (CCNAA), Boston Office, related to the attendees two telegrams: one from Dr. Fu Chien, the newly appointed director of the CCNAA headquarters in Washington D.C.; the other from the former consulate general to Boston, now director of the CCNAA office in San Francisco.

Contributions

Organizations from near and far have responded quickly to the need to identify a new office building for the CCBA.

The Chinese Economic Development Council (CEDC) offered an office room and free use of office equipment on the day of the explosion. A week later, after receiving Board Approval, CEDC donated \$1000 toward CCBA's temporary office expenditures. At the same Board meeting, CEDC also approved a motion that it will assist CCBA's future office building plan both in terms of finance and manpower.

During its scheduled meeting on January 11, the Gee How Oak Tin Association not only authorized the chair to contribute up to \$1000 to CCBA efforts to rebuild, but also encouraged individual members to contribute to the fund.

Advanced Electronics, Inc. currently the largest Chinese-owned electronic equipment manufacturer in the Chinatown area, also responded. Stanley Chao, president of Advanced Electronics, called the chair of CCBA to inquire on the organi-

zation's current status and to donate \$2000.

Liberty Bank of Boston made a pledge of \$2000 toward the office rebuilding fund. Bing M. Wong of Greater Boston Chinese Cultural Association, delivered a check of \$500 along with a letter pledging continuous assistance toward the office rebuilding effort.

On a personal note, Mrs. Moon Son Lee, a widow for the past 6 years and now in her 70's, contributed \$1000 to CCBA of her personal savings. She indicated that her husband, a fervent supporter to build Chong Wah Building (CCBA office building) for eight years prior to his death, would have done the same if he were still alive.

From afar, the Oversea Chinese Mission from Taiwan pledged the largest amount so far, \$20,000, toward the effort. The Central Oversea Working Committee of the Chinese Nationalist Party donated the second largest contribution, \$10,000.

Other donations in amounts from \$10 to several hundred dollars are gradually coming in from local Chinese restaurants, community agencies, and individuals. (For those who wish to make a contribution to assist CCBA to reconstruct its office building at 14 Oxford Street, please bring the donation in person, or send a personal check or money order, payable to Chinese Consolidated Benevolent Association, to Rebuild Fund, CCBA, 31 Beach Street, 2nd Floor, Boston, MA 02111. All donations to CCBA are tax-deductible.)

New Appointees

"Due to the unusual circum-

stances," Bill Chin, chair of the Chinese Consolidated Benevolent Association (CCBA) was authorized by the General Council on January 24 to hire a Chinese secretary, English secretary, and general affairs coordinator for 12-month terms beginning February 1, 1983.

The unusual circumstances occurred when Hew Tong Chu, former Chinese secretary, resigned recently due to health reasons and George Yee resigned earlier as English secretary. The position of general affairs coordinator was not filled for at least the past 4 years.

Immediately following approval, Chin introduced the candidates to the General Council. Henry Chen of Boston was named as general affairs coordinator, Chi Young Tse of Brookline as Chinese secretary, and Simon Choi of Boston as English secretary.

The position of general affairs coordinator was created about 10 years ago when CCBA undertook parts of the development of Tai Tung Village.

According to Article 18, Chapter IV of the By Laws, "The Chinese Secretary shall handle all Chinese paperwork, record minutes of all meetings, assist the Chairman with everyday office details." And Article 19 of the same chapter states that "The English Secretary shall handle all English paperwork and translation, act as interpreter, assist the chairman with everyday office details."

The most recent version of the By Laws were first revised in 1928, and again in 1966. The responsibilities of the general affairs coordinator, after adopted by the General Council about 10 years ago, were not incorporated into the current By Laws.

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Applications Now Being Taken For Taiwan Summer Language Training Program For Chinese Youth

Applications will be accepted through March 10 for the 1983 Summer Language Training Program for Chinese Youth, sponsored by the government of the Republic of China.

The program will run from July 7 to August 8. The Taiwanese government will provide room and board, books and local transportation. Participants will pay \$250 as tuition fee.

Applicants must be American-born Chinese youths between the ages of 18 and 23 who have not participated in the program in previous years and who have their parents' permission to take part in the program.

Enrollment will be limited to 400. In the selection process, priority will be given to older applicants within the eligible

age bracket, and only one applicant will be chosen from each family. Notification of acceptance will be made in early April.

For more information, contact: Cultural Division, Coordination Council for North American Affairs, Office in U.S.A., #131, 4301 Connecticut Avenue, N.W., Washington, D.C. 20008.

*The SAMPAN Newspaper
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POLICE REPORT

Student Stabbed In Fight

EDITOR'S NOTE: Beginning with this issue, a report prepared by the District A (Chinatown/South Cove) office of the Boston Police Department will be featured regularly in this space in an effort to increase community awareness of neighborhood crime.

uniformed and plainclothes detectives. These cases range from petty shoplifting and larceny to assault and battery, armed robbery, rape, and even murder.

The following are some of the incidents which occurred over the past few weeks in and around Chinatown.

EXPLOSION — January 6, 8:00 a.m. Officers received a radio call reporting an explosion at 14 Oxford Street. Upon arrival, the officers saw that the four-story brick building was completely engulfed in flames.

Responding to the scene along with sergeants and officers from District A were Superintendent Leone, North Commander, Superintendent Mulkern, Commander of Special Operations, Deputy Saia of

District A, Boston Fire Department Chief Clougherty and Mr. Martin, an inspector for the City of Boston Building Department.

Deputy Saia ordered all automobiles in the area to be removed to allow the fire department to handle the fire without interference. The building inspector ordered a crane to the scene to assist the fire department.

As a result of the force of the explosion, buildings at the following locations sustained damage: 16 Oxford St., 18 Oxford St., 24 Oxford St., 28 Oxford St., 52 Oxford St., 62-66 Essex St., 68 Essex St., 19 Edinboro St., 31 Edinboro St.,

As a result of the force of the explosion, buildings at the following locations sustained damage: 16 Oxford St., 18 Oxford St., 24 Oxford St., 28 Oxford St., 52 Oxford St., 62-66 Essex St., 68 Essex St., 79 Essex St., 85 Essex St., 87 Essex St., 105 Essex St., 11 Edinboro St., 18 Edinboro St., 19 Edinboro St., 31 Edinboro St., 115 Kingston St., 33 Harrison Ave. and 87 Summer St.

ASSAULT AND BATTERY WITH A DEADLY WEAPON — January 12, about 2:00 p.m. A school bus pulled up at the corner of Oak Street and Harrison Avenue to let off students. A fight broke out which lasted about two minutes. The victim, Mai Daru, stated that two Chinese males came up to him and

stabbed him in the chest. He was sent to the New England Medical Center and was treated. Detectives are working on the case at this time, therefore additional information is being withheld.

BREAKING AND ENTERING — January 16, 6:30 p.m. Ngit Chin of 219 Harrison Avenue stated that while watching television with his wife and daughter in their fourth floor apartment, they heard a noise which was the apartment door closing. When they investigated the area, the burglary was discovered. The suspect had entered from the fire escape to a bathroom on the third floor level. The suspect apparently left through the front door. Officers took a list of what was taken and the list was made available to the Pawn Unit.

LARCENY FROM A BUILDING — January 17, about 2:50 p.m. While D. Wong was working in a first floor office at 18 Oxford Street, three black males walked into the room from a hall door and took the victim's money from a wallet on a desk and fled in an unknown direction. Officers are still investigating the matter.

LARCENY ARREST — January 13, 2:30 p.m. William Loughman stated that while he was seated at the bar in the Playland Cafe, a black male took five dollars from the bar and fled. Loughman claimed the money was his and was on the bar directly in front of him. John Johnson of 699 Mass. Ave. was arrested after being positively identified by the victim. He was placed under arrest and transferred to District A.

January 12, Evelyn Hemingway of Roxbury was arrested at

LaGrange Street for attempting to steal a gold chain from a victim walking by.

COMMON NIGHT WALKER ARRESTS — Two females were arrested the week ending January 22 for being common night walkers.

PROSTITUTION ARRESTS — Three females were arrested the week ending January 22 for being prostitutes.

DISORDERLY PERSON ARRESTS — One male was arrested after officers observed him standing in the area of 320 Tremont Street at the corner of Church Street stopping vehicles and causing a traffic tie up.

One female was arrested for being a disorderly person after having conversations with motorists and stopping traffic at Stuart and Tremont Streets.

These were just a few of the incidents which took place in Chinatown and the downtown area over the past few weeks.

Deputy Superintendent Saia, commanding officer of District A, urges people who see or hear anything unusual in the area where they live or work not to hesitate in calling the Boston Police emergency line 911. The community of Boston, the people who work and live in the city, are the eyes and ears to aid the Boston Police Department, he said.

Civil Service Examination

The Registry of Motor Vehicles will hold a civil service examination Saturday, March 26 for the position of motor vehicle examiner.

For more information, call 727-3810 or 727-1590.

Real Estate

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8 Old Stone Way, Weymouth

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66 Rockway Ave., Weymouth

Academy Building Apartments—674-1111
102 South Main St., Fall River

Lincoln School Apartments—749-8677
86 Central St., Hingham

Hanover Legion Elderly Apartments—871-3049
Spring St., Hanover

Stratton Hill Park—852-0060
161 W. Mountain St., Worcester

Saugus Commons—233-8477
21 Newhall Ave., Saugus

Andover Commons—470-2611
30 Railroad St., Andover

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GREETINGS

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15-Unit Low-income Housing Project

Chinagate Housing Associates has initiated a \$1,087,036 project to rehabilitate vacant buildings at 7-15 Beach Street in Chinatown for retail space and 15 units of low-income housing, according to a January 28 Boston Redevelopment Authority (BRA) memorandum.

The project calls for conversion of the 15,787 sq. ft. building space into ten one-bedroom and five two-bedroom Housing and Urban Development (HUD) Section 8 units with a Chinese grocery and restaurant housed on the ground level. The restaurant will seat about 45 people and will not serve liquor.

Chinagate is seeking a construction and permanent loan from tandem financing from HUD and has secured a "firm commitment" for FHA mortgage insurance and Section 8 finance from the federal agency.

The developers proposed to begin construction immediately after the initial closing of the mortgage loan and have applied to HUD for an "early start," which is contingent on City approval of a Chapter 121A application submitted by Chinagate. Construction is expected to take 12 months.

Chinagate Housing Associates is a Massachusetts limited partnership with David T. Wong and Joyce Wong of Brockton as general partners, and David T. Wong, trustee of the New England Chinese Culture Center Trust, Wendy Wong, Anne Wong, Fred Wong and Peter Wong as limited partners.

The BRA will hold a public hearing on February 10 at 2 p.m. at City Hall, 9th floor, regarding Chinagate's Chapter 121A application for the project.

—Doris Sue Wong

Happy New Year

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MONEY MAN

Signs Of Economic Recovery

By the Money Man

Last month's Money Man article dealt with the basic changes within the country's economy, its causes, and its effects. The changes from a consumptive society to one that is more conservative and more interested in capital preservation are continuing. The recession, while painful, has beneficially purged many excesses which built up over the years.

The trauma caused by the recession has finally begun to decrease. There are signs an economic recovery is underway, albeit, slowly. It goes without saying that there are still many doubters. On Wall Street, there is a saying that a bull market "climbs a wall of worry"; it is no different with an economist. While acknowledging improvements in auto and housing sales, many economists are not expecting much of a revival in the economy. It is natural that attitudes remain pessimistic after a prolonged recession. However, if the housing and auto sectors are on the upswing, the side effects of the nation's two biggest employment industries must be felt.

On the other hand, there are even projections for a stronger than expected recovery. There is precedence for this expectation given the experiences following other recessions. Some of the reasons cited are as follow:

1. Pent-up consumer demand: consumers, naturally, tend to defer purchases in uncertain economic times.
2. Falling interest rates: the auto and housing markets are a prime example of the beneficial effects of falling interest rates. The cost of financing is greatly reduced.
3. Consumer liquidity: the consumer's financial position has materially improved over the past few years. Savings are up.
4. Inventory re-building: merchandise must be restocked after a long period of liquidation.
5. World trade: world economies are improving. (Stock markets in other countries are reflecting this improved condition.)

If you have been one of those severely affected by the recession, take heart; the economy should improve quarter to quarter as the year unfolds.

Business Briefs

A new small business investment company (SBIC) has been licensed by the U.S. Small Business Administration (SBA) to provide capital for minority small companies in the New England area.

The new SBIC is New England MESBIC, Inc., located at 50 Kearney Road, Needham. Its president is Etang Chen.

SBICs are privately owned and operated investment firms which provide venture capital to small businesses for growth or expansion. The SBICs are licensed and regulated by SBA and are eligible to receive some funding from the federal government. The initial capital of these investment companies comes from private sources.

An SBIC's major function is to make investments by supplying equity capital and long-term venture loans to small companies which meet the investment criteria of the SBICs.

SBICs finance small firms in several ways: by straight long-term loans; by equity-type investments; or by financings with combined features of both equity investments and loans. Terms of the financings are negotiated between the small firm and the SBIC. An SBIC may obtain partial ownership of a small business through equity-type investment, but it is prohibited from taking a controlling interest. Many SBICs also provide business management aid to the companies they finance.

Minnesota-based National Car Rental System has become the first world-wide car rental company to obtain permission to operate in the People's Republic of China.

National Car will begin offering car rental services February 15

in Beijing through offices of Beijing Zhenxing Economy and Trade Consulting Service Company. The agreement calls for expansion into all of the major cities in China in the near future.

The first fleet will include chauffeur-driven limousines, sedans and buses. Negotiations for the agreement began more than a year ago. National car is the third largest car rental company in the world with locations in 102 countries and territories and is a wholly-owned subsidiary of Household International.

Continued on page 9

Help Wanted

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Downtown, Modern, Secure Law Firm with unbelievable view. Salary arranged. Some proficiency in Chinese very helpful. Call: 742-6670.

TEMPORARY PT/FT POSITIONS

Community newspaper wants responsible, personable, bilingual (English and Toisanese/Cantonese) individuals to conduct street survey in Chinatown/South Cove neighborhood. Hours: Monday-Friday from 10 a.m.-2 p.m., 2 p.m.-6 p.m., or 10 a.m.-6 p.m.; number of days negotiable. \$3.35/hour.

If interested, please call SAMPAN Newspaper at 426-8673.

SPECIALTY COOK

Prepare Cantonese and Mandarin dishes, order food inventory, supervise entire operation of kitchen and instruction of junior chefs, oversee quality control and hiring and firing of kitchen employees. Ability to prepare Chinese pastries (dim sum) necessary. Salary: \$235/wk.

Contact: China Star Restaurant, 105 Sea Street, Quincy MA 02169.

DAY CARE DIRECTOR

Administrative experience and educational background required appropriate to the operation of a multi-ethnic inner city day care center for 100 pre-school children. Responsibilities include supervision of full-time teaching and administrative staff, proposals and grant writing, budget management and staff development. Minimum requirements: B.A. with two years of administrative/teaching experience.

Send application and resume to: P.D.A., P.O. Box 266, Roxbury, MA 02119

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Hands on training at Honeywell Information Systems Inc. Sponsored by Chinese American Civic Association. Job placement assistance.

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Contact: Sigurds Ogrins, James Haney

Magazine Seeks Asian American Poetry For Publication

CONTACT II, a bi-monthly poetry magazine from New York, will publish a special issue devoted to Asian American poetry in the spring of 1983. The poetry will focus on the writing of living Asian American poets in the Americas — North, Central and South America.

Interested poets should submit 3-6 previously unpublished poems with a short statement and biography. Poets and publishers may submit books of poetry for review by individual poets living in the Americas. Anthologies will not be accepted for review. Reviewers may submit previously unpublished reviews of poetry books by Asian Americans.

Payment will be in copies of the magazine. The deadline for both poems and book reviews is March 1.

Send poetry submissions, biographies and statements with a self-addressed stamped envelope to: Laureen Mar, 244 W. 20th St. #1R, New York NY 10011. Books and reviews should be sent to: Alan Lau, 5019 Phinney Ave. N. #306, Seattle, WA 98103.

FAMILY LIVING Prenatal Care

EDITOR'S NOTE: The following is the first in a series of articles devoted to family issues. Comments and suggestions on topics are welcome. We also encourage readers to send in specific questions, which will be answered in this column, and humorous anecdotes about your children which you would like to share. Mail all correspondence to: Family Living, SAMPAN Newspaper, 18 Oxford St., Boston, MA 02111.

By May Chin

In a Boston hospital a pregnant woman has been in labor for the last eight hours and is about to give birth. Both she and her husband have been working cooperatively with the hospital staff throughout the birthing experience. Neither one speaks or understands English; both are recent immigrants from Hong Kong. Yet, they are not panic stricken by the language barrier, because from the time the woman was admitted to the time the baby is born a bilingual labor coach, a non-member of the hospital staff, will be with them, acting as a translator/interpreter and giving emotional support.

The scene described above has been played out countless times in real life. The unusualness of this scene is the presence of a bilingual labor coach throughout the childbirth process. Such a unique and much needed service is provided by the Obstetrics/Gynecology Clinic of the South Cove Community Health Center. No other Boston area OB/GYN clinic can boast of a similar service.

The South Cove clinic was established in 1974 with the expressed purpose of filling the void in the delivery of prenatal care to Boston Chinese created by language and cultural differences. Most of its professional and paraprofessional staff speak Chinese, which sets the clinic apart from those of its kind in New England. Not surprisingly, a disproportionately high number of expectant foreign-born Chinese with limited or no knowledge of English seek prenatal care here. Understandably, they would like to be able to comprehend and communicate with those who treat

them medically. Women from as far away as Lowell and Belchertown have journeyed into Boston to the clinic after failing to find bilingual medical care nearby. The demand for bilingual prenatal care and the success of the clinic's ability to provide it are evident. Over the past seven years, the client caseload at the clinic increased about four-fold. According to Marty Hackett, head of the OB/GYN clinic, in 1977, it served approximately 60 pregnant women. In 1983, she expects the clinic to see between 230 and 250 women for prenatal care, about 98% of whom will request a bilingual coach when The Big Moment arrives.

A breakdown of the clientele of the OB/GYN Clinic shows that about 79 to 84% is Chinese, 15 to 20%, Vietnamese, and 1%, non-Asian. The Chinese mothers tend to be older, between 24 and 30 years of age, and the Vietnamese, younger, between 19 and 25. The Chinese women married later and worked for a couple of years, usually in the garment factory, to earn some income for their future family. Most have spouses who work in the restaurant business. Most want between two and four children. And most Chinese are from Hong Kong, China, Taiwan, and Burma. As aforementioned, about 98% of the patient population is not fluent in English.

According to Hackett, Chinese women recognize the importance of prenatal care to their safety and health and that of their unborn children and they seek it as early as their second to sixth week of pregnancy. Because of their reverence for medicine, expectant Chinese women have been described as more compliant than most (non-Asians) in their follow through of prenatal care. For example, as instructed by the nutrition counselor, they will watch very carefully what they eat for the well-being of the unborn children. Hackett feels "We should commend the women of the Chinese community. They are so careful about taking care of themselves for the benefit of their babies. We should be proud."

The staff of the South Cove clinic is comprised of three obstetricians, one certified nurse-midwife, one nurse, one nurse practitioner, two nurse's aides, two labor coaches, two nutritionists, and one family planner. Of those, all are fluent

Continued on page 9

MASSACHUSETTS BAY TRANSPORTATION AUTHORITY
50 High Street
Boston, Massachusetts 02110-1775

NOTICE TO CONTRACTORS

Sealed bids for MBTA Contract No. 095-103, TRACK IMPROVEMENTS BLUE LINE, AIRPORT TO WONDERLAND, BOSTON AND REVERE, MASSACHUSETTS, (Class 3-Trackage, Project Value 64.0) will be received by the Director of Construction, at the Contract Administration Office, 5th Floor, 50 High Street, Boston, Massachusetts 02110, until two o'clock (2:00 PM) on February 3, 1983. Immediately thereafter, in a designated room, the proposals will be opened and read publicly.

Work consists of furnishing labor, materials as specified, tools and equipment for the rehabilitation of tracks and special trackwork; restoration and installation of track drainage; replacement of right-of-way fencing; removal and/or protection, storage and installation of signal, communication and traction power equipment.

This Contract is subject to a financial assistance contract between the MBTA and UMTA of the U.S. Department of Transportation.

Each prospective bidder proposing to bid on this Project must be pre-qualified in accordance with the Authority's "Procedures Governing Classification and Rating of Prospective Bidders." Copies may be obtained from the Contract Administration Office at the above address. Requests for prequalification for this Project will not be accepted by the Authority after the tenth (10th) day preceding the date set for the opening of bids.

Each prospective bidder must also comply with additional prequalification requirements referred to in Paragraph 4.B, Competency of Bidders, in the Special Provisions.

Prequalified bidders may obtain from the Contract Administration Office a "Request for Proposal Form" which must be properly filled out and submitted for approval.

Bidding documents may be obtained from the Contract Administration Office at the address above from 8:30 AM to 4:00 PM, AFTER January 6, 1983, Monday through Friday at a charge of \$25.00. The Authority's General Requirements and Covenants (1978 Edition of Division I) as amended, is available at a charge of \$5.00 per copy; and the Authority's Standard Specifications, Construction, dated January, 1980, is available at a charge of \$15.00 per copy. Bidding documents will be mailed by parcel post upon request and receipt of an additional fee of Five Dollars (\$5.00), payable by a separate check. If requested, documents will be forwarded by Air Freight,

where such service is available, at the expense of the plan holder. NONE OF THESE CHARGES ARE REFUNDABLE.

Bidders attention is directed to Appendix 1, Goals and Timetables for Female and Minority in the Construction Industry; and to Appendix 2, Supplemental Equal Employment Opportunity, Anti-Discrimination, and Affirmative Action Program in the Specifications. In addition, pursuant to the requirements of Appendix 3, Minority Business Enterprise (MBE) Provision, bidders must submit an assurance with their bids that they will make sufficient reasonable efforts to meet the stated goal of 10 percent.

Bidders will affirmatively insure that in regard to any contract entered into pursuant to this solicitation, minority and female construction contractors will be afforded full opportunity to submit bids and will not be discriminated against on the grounds of race, color, religion, sex, or national origin in consideration for an award.

Bidders will be required to comply with Federal Equal Employment Opportunity Regulations and the President's Executive Order No. 11246 and any amendments or supplements thereof.

This Contract contains a fuel and asphalt price adjustment clause.

Authorization for the bidders to view the site of the work on the MBTA's property shall be obtained from the office of the Project Manager, Mr. John A. Carey, MBTA, 58 Day Street, West Somerville, Massachusetts 02144 (Telephone No. (617) 722-5806). A pre-bid conference will be held on **January 17, 1983**, at 10:00 AM at the above office. Any request for interpretation of the specifications should be submitted in writing at the same time.

Bidders will be required to certify as part of their proposal that they are able to furnish labor that can work in harmony with all other elements of labor employed or to be employed on the Work.

"Buy America" provisions of the Surface Transportation Assistance Act of 1978 (Pub. L-95-599) are applicable to this Contract.

Proposal guaranty shall consist of a bid deposit of **Three Hundred Twenty Thousand Dollars (\$320,000)**, in the form of bid bond, cash, or a certified check or a treasurer's or cashier's check.

The successful bidder shall be required to furnish a Performance Bond and a Labor and Materials Payment Bond each for the full amount of the Contract Price.

The Authority reserves the right to reject any or all proposals, to waive informalities, to advertise for new Proposals or proceed to do the work otherwise, as may be deemed to be for the best interests of the Authority.

MASSACHUSETTS BAY TRANSPORTATION AUTHORITY

* FAMILY LIVING

Continued from page 8

in Chinese except for the three obstetricians and the nurse practitioner. Hackett, who is the certified nurse-midwife, exemplifies the kind of dedication and diligence displayed by the staff. For two years she shouldered all the responsibility of coaching and was on call 365 days a year until 1979, when two additional coaches were hired, presently Tu Nhi Chu and Susanna Leung, to lighten her load. Due to her "special" feelings for Chinese people, Hackett enjoys helping the Chinese and has devoted much of her life to it. As the daughter of missionaries, she grew up in Burma and worked in Hong Kong for three years, thus picking up Burmese and Cantonese and gaining experience dealing with Chinese. While in Hong Kong she worked at Our Lady of Mary Knoll Hospital in Wong Tai Sin. After her arrival in the United States in 1974, she worked as a nurse in Chinatown through the Visiting Nurse Association of Boston (Massachusetts), which led to her longstanding relationship with the South Cove Community Health Center. In 1976 she was a member of its Board of Directors. When Massachusetts legalized midwifery in 1977, she discussed and supported plans expanding the existing OB/GYN Clinic, which included at the time only one weekly four-hour clinic session, one visiting obstetrician, and one part-time nurse's aide. During that same year, Hackett was appointed the head of the OB/GYN Clinic. Educated and trained as a nurse at Newton-Wellesley Hospital and as a midwife at Downstate Medical Hospital of Brooklyn, New York, Hackett estimated that she has delivered 35 to 50% of the babies of women seen at the

Clinic. She has earned the respect, trust, confidence, and affection of the Chinese women. According to Anna Woo, a warm and congenial nurse with the Clinic for eight years, "Marty is invaluable to our clinic because of her dedication and caring."

Located at 885 Washington Street in Boston, the South Cove clinic offers several services to its pregnant patients. They include all pregnancy-related lab tests, about thirteen regular examination visits, prenatal classes, nutrition counseling, labor coaching, the option of a delivery by a midwife, hospital tours, and family planning. Prenatal classes meet once a week for the duration of a month to teach women about pregnancy, labor and delivery, and family planning. New classes begin every six to eight weeks. To assist the women in monitoring their weight gain and maintaining a proper diet during pregnancy, nutrition counseling takes place twice a month on an individual basis. Bilingual labor coaching is available to all those delivering at the Beth Israel Hospital. St. Elizabeth's, the other clinic affiliated hospital, does not permit it. Less than 5% of the women chose St. Elizabeth's since it allows neither the bilingual labor coaching nor the use of two of the obstetricians from the Clinic. Family planning counseling, which covers birth control, usually start at the end of a pregnancy.

Though its designated service area is the Boston Chinese and South Cove communities, the OB/GYN Clinic will serve Chinese from any geographical area. To obtain medical care, a person must register as a patient. This can be done during her first clinic visit. An appointment can be set up by calling (617) 482-7555.

* Business Briefs

Continued from page 7

The Board of Directors of Wang Laboratories, Inc., the Lowell-based high technology firm, authorized several high level promotions at a special meeting January 17. The promotions are intended to broaden the group which exercises the major executive responsibilities at the company and to help the company deal more effectively with its expected continued growth, as well as to give recognition to key individuals who have made significant contributions.

Harry H.S. Chow was promoted from executive vice president to vice chair of the Board and will retain his responsibilities as chief financial officer and treasurer; John F. Cunningham was promoted from executive vice president to president and chief operating

officer; Frederick A. Wang was promoted from senior vice president of development to executive vice president and chief development officer; and Jon F. Kropper was promoted from senior vice president to executive vice president of manufacturing.

Meanwhile, Dr. Wang announced revenues for the second quarter of fiscal 1983, which ended December 31, 1982, were \$367.5 million, a 34 percent increase over the \$273.4 million reported for the second quarter of fiscal 1982. Net earnings were \$34.7 million, representing a 38 percent increase over the \$25.2 million reported last year.

A 42.5 percent price decrease of Data Impact Products, Inc.'s D-92 dot matrix printers has taken place. A company spokesperson indicated that the new retail list price of \$399 (previously \$695) for the dual mode, modular printer was achieved through further design simplification and manufacturing efficiency.

CALENDAR EVENTS

Day Of Remembrance

February 19 marks the 41st year since Executive Order 9066 authorized the relocation and incarceration of 112,000 Japanese Americans during WWII. The Asian American Resource Workshop (AARW) will commemorate the Japanese American camp experience with its second annual Day of Remembrance program on Saturday, February 19, from 2:00 to 5:00 p.m. at the AARW, 27 Beach St., 3rd floor, in Boston Chinatown. The suggested donation is \$2.00.

The Day of Remembrance program will include "Emi," a 30-minute video tape documentary about a Nisei woman who returns to Manzanar, original Asian American songs by Steve Murphy-Shigematsu and Siu Wai Anderson, an update on the movement for reparation and redress, and a reception. Approximately 100 people attended last year's Day of Remembrance commemoration.

The AARW is a nonprofit Asian American educational and cultural resource center in Boston Chinatown. The AARW teaches music and art classes, sponsors Asian cultural performances, and organizes educational projects concerning the experience of Asians in America.

MASSACHUSETTS BAY
TRANSPORTATION AUTHORITY

50 High Street
Boston, Massachusetts 02110

NOTICE TO CONTRACTORS

Sealed bids for MBTA Contract No. 091-166, SIGNALS AND COMMUNICATIONS COLUMBIA STA. TO HARVARD STA. Boston and Cambridge, Massachusetts (Class 6-SIGNALING, Project Value 79.0) will be received by the Director of Construction, at the Contract Administration Office, 5th Floor, 50 High Street, Boston, Massachusetts, 02110, until two o'clock (2:00 PM) on February 17, 1983. Immediately thereafter, in a designated room, the proposals will be opened and read publicly.

The work consists of Signal, Interlocking and Communication.

This Contract is subject to a financial assistance contract between the MBTA and the U.S. Department of Transportation.

Each prospective bidder proposing to bid on this Project must be prequalified in accordance with the Authority's "Procedures Governing Classification and Rating of Prospective Bidders." Copies may be obtained from the Contract Administration Office at the above address. Requests for prequalification for this Project will not be accepted by the Authority after the tenth (10th) day preceding the date set for the opening of bids.

Each prospective bidder must also comply with additional prequalification requirements referred to in Paragraph 5.B, Competency of Bidders, in the Special Provisions.

Prequalified bidders may obtain from the Contract Administration Office a "Request for Proposal Form" which must be properly filled out and submitted for approval.

Bidding documents may be obtained from the Contract Administration Office at the address above from 8:30 a.m. to 4:00 p.m., after January 3, 1983, Monday through Friday at a charge of \$25.00. The Authority's General Requirements and Covenants (1978 Edition of Division I) as amended, is available at a charge of \$5.00 per copy; and the Authority's Standard Specifications, Construction dated January, 1980, is available at a charge of \$15.00 per copy. (NONE OF THESE CHARGES ARE REFUNDABLE). Bidding documents will be mailed by parcel post upon request and receipt of an additional fee of Five Dollars (\$5.00), payable by separate check. If requested, documents will be forwarded by Air Freight, where such service is available, at the expense of the plan holder.

Bidders attention is directed to Appendix 1, Goals and Timetables for Female and Minority in the Construction Industry; and to Appendix 2, Supplemental Equal Employment Opportunity, Anti-Discrimination, and Affirmative Action Program in the Specifications. In addition, pursuant to the requirements of Appendix 3, Minority Business Enterprise (MBE) Provision, bidders must submit an assurance with their bids that they will make sufficient reasonable efforts to meet the stated goal of three percent.

Bidders will affirmatively insure that in regard to any contract entered into pursuant to this solicitation, minority and female construction contractors will be afforded full opportunity to submit bids in response to this invitation and will not be discriminated against on the grounds of race, color, religion, sex, or national origin in consideration for an award.

Bidders will be required to comply with Federal Equal Employment Opportunity Regulations and the President's Executive Order No. 11246 and any amendments or supplements thereof.

Authorization for the bidders to view the sites of the work on the MBTA's property shall be obtained from the office of Mr. William A. McNall, Assistant Director of Construction, Systemwide, MBTA, 1950 Massachusetts Avenue, Cambridge, Massachusetts 02140 (Tel. No. (617) 722-5914). A pre-bid conference will be held on **January 20, 1983, at 10:00 a.m.** at the above office. Any request for interpretation of the specifications should be submitted in writing at the same time.

Bidders will be required to certify as part of their proposal that they are able to furnish labor that can work in harmony with all other elements of labor employed or to be employed on the Work.

"Buy America" provisions of the Surface Transportation Assistance Act of 1978 (Pub. L-95-599) are applicable to this contract.

Proposal guaranty shall consist of a bid deposit of Three Hundred and Ninety-Five Thousand Dollars (\$395,000), in the form of bid, bond, cash, or a certified check or a treasurer's or cashier's check.

The successful bidder shall be required to furnish a Performance Bond and a Labor and Materials Payment Bond each for the full amount of the Contract Price.

The Authority reserves the right to reject any or all proposals, to waive informalities, to advertise for new Proposals or proceed to do the work otherwise, as may be deemed to be for the best interest of the Authority.

Massachusetts Bay Transportation Authority

CALENDAR EVENTS

China Trade Museum To Hold Chinese New Year Celebration For Children

The China Trade Museum will be holding a Chinese New Year celebration on Saturday, February 12 from 11:00 a.m. to 1:00 p.m. for children ages 8 and over.

The afternoon festivities will include games, crafts, Chinese pastries and tea and firecrack-

ers. The museum will also offer a workshop which will begin with a tour of a collection of miniature vases and end with the children making their own vases with self-hardening clay. Those interested in attending the workshop are asked to bring a bag lunch and to wear red.

Registration must be made in advance. The fee for museum members is \$3.50 and for non-members is \$5.

For more information, call the China Trade Museum at 696-1815 or visit the museum at 215 Adams Street, Milton.

Asian Lunar New Year Celebration

The Asian American Resource Workshop's third annual celebration of the Asian Lunar New Year will be held at the Quincy Community School, 885 Washington St., in Boston's Chinatown on Monday, February 14, from 6:30 to 9:00 pm. A donation of \$2.00 is suggested.

Performances will include a

Chinese lion dance; Chinese and Vietnamese folksinging; folk dances of China, Vietnam and Cambodia; and Chinese instrumental music. Featured will be Huang Shao-chiang, a renowned flutist from Shanghai.

1983, or 4681 according to the lunar calendar, is the "Year of

the Boar." Those born in 1983 or previous 12-year cycles should be intelligent, emotional, and prolific.

The Lunar New Year celebration is supported in part by the City of Boston, the Provident Institute for Savings, and community donations.

'Dragon Gate' Monthly Schedule

"Dragon Gate," a weekly bilingual radio program in Mandarin and English, is aired now every Sunday at 8:00 p.m. on WUMB 91.9 FM from the University of Massachusetts Harbor Campus.

Programs for February will focus on Chinese New Year's customs and celebrations and a special performance of classical

music by the Boston Chinese Music Ensemble.

February 6 — Chinese New Year special: customs and music.

February 13 — New Year Celebration special: classical music by the Boston Chinese Music Ensemble.

February 20 — Chinese New Year special: Lantern Festival,

customs and music.

February 27 — Community Focus: Olivia Wong, coordinator of the Chinese community's Big Sister and Big Brother program.

"Dragon Gate" welcomes listings of events and activities. Send listings to: Boston Chinese Broadcast, P.O. Box 490, Cambridge, MA 02139.



Simon Choi, 47, of Brookline was sworn in January 11 to a seven-year term as a Massachusetts Justice of the Peace. Choi came to the United States from Hong Kong three-and-a-half years ago and is currently employed by the City of Boston. He is active in Chinese community organizations such as the Chinese American Art and Cultural Association, Gee Tuck Sam Tuck Association and Kew Sing Music Club, and became English secretary of the Chinese Consolidated Benevolent Association February 1.

MASSACHUSETTS BAY TRANSPORTATION AUTHORITY
50 High Street
Boston, Massachusetts 02110-1775

NOTICE TO CONTRACTORS

Sealed bids for MBTA Contract No. 066-107, FURNISH AND INSTALL DUCT AND CABLE SYSTEM FOR 13.8 KV AC AND 750 VOLT DC CONNECTIONS, METROPOLITAN BOSTON AREA, Massachusetts, (Class 5-Electrical, Project Value 59.00), will be received by the Director of Construction at the Contract Administration Office, 5th Floor, 50 High Street, Boston, Massachusetts, 02110-1775, until two o'clock (2:00 P.M.) on March 9, 1983. Immediately thereafter, in a designated room, the proposals will be opened and read publicly.

Work in this Contract consists of construction of manholes and duct banks; furnishing and installing of 13.8 kv ac underground and aerial feeder cable system including splicing to existing ac cables; furnishing and installing of 750 volt dc cable system including positive feeders, negative returns, splices to existing dc cables and providing wayside disconnect switches.

This Contract is subject to a financial assistance contract between the M.B.T.A. and U.M.T.A. of the U.S. Department of Transportation.

Each prospective bidder proposing to bid on this Project must be prequalified in accordance with the Authority's "Procedures Governing Classification and Rating of Prospective Bidders". Copies may be obtained from the Contract Administration Office at the above address. Requests for prequalification for this Project will not be accepted by the Authority after the tenth (10th) day preceding the date set for the opening of bids.

Prequalified bidders may obtain from the Contract Administration Office a "Request for Proposal Form" which must be properly filled out and submitted for approval.

Bidding documents may be obtained from the Contract Administration Office at the address above from 8:30 A.M. to 4:00 P.M., after January 30, 1983, Monday through Friday at a charge of \$50.00. The Authority's General Requirements and Covenants (1978 Edition of Division I) as amended, is available at a charge of \$5.00 per copy; and the Authority's Standard Specifications, Construction, dated January, 1980, is available at a charge of \$15.00 per copy. Bidding documents will be mailed by parcel post upon request and receipt of an additional postage and handling charge of \$10.00 payable by separate check. If requested, documents will be forwarded by Air Freight, where such service is available, at the expense of the plan holder. (NONE OF THESE CHARGES ARE REFUNDABLE.)

Bidders attention is directed to Appendix 1, Goals and Timetables for Female and Minority in the Construction Industry; and to Appendix 2, Supplemental Equal Employment Opportunity, Anti-Discrimination and

Affirmative Action Program in the Specifications. In addition, pursuant to the requirements of Appendix 3, Minority Business Enterprise (MBE) Provision, bidders must submit an assurance with their bids that they will make sufficient reasonable efforts to meet the stated goal of two (2) percent.

Bidders will affirmatively insure that in regard to any contract entered into pursuant to this solicitation, minority and female construction contractors will be afforded full opportunity to submit bids and will not be discriminated against on the grounds of race, color, religion, sex, or national origin in consideration for an award.

Bidders will be required to comply with Federal Equal Employment Opportunity Regulations and the President's Executive Order No. 11246 and any amendments or supplements thereof.

Authorization for the bidders to view the sites of work on Massachusetts Bay Transportation Authority's property, except for the restricted areas, shall be obtained at the office of the Project Manager, 21 Arlington Avenue, Charlestown, Massachusetts 02129 from Richard F. Conley (Telephone: 617-722-5014). The Authority will conduct inspections tours of various restricted areas on **February 14 & 15, 1983** at 12:01 a.m. and **February 16, 1983** at 9:00 a.m. It is strongly recommended that bidders have representation at these inspection tours as no extra visits are planned. Prospective bidders shall assemble at the Project Office; 21 Arlington Avenue, Charlestown at the above times. Prospective bidders intending to view the sites should call the Project Office for confirmation; and in the event there is a cancellation, you will be notified.

A Prebid Conference will be held on **February 17, 1983** at 10:00 a.m. at the above office. Any request for interpretation of specifications should be submitted in writing at the same time.

Bidders will be required to certify as part of their proposal that they are able to furnish labor that can work in harmony with all other elements of labor employed or to be employed on the work.

"Buy America" provisions of the Surface Transportation Assistance Act of 1978 (Publ. L-95-599) are applicable to this contract.

Proposal guaranty shall consist of a bid deposit of TWO HUNDRED NINETY FIVE THOUSAND DOLLARS (\$295,000) in the form of a bid bond, cash, certified check, or a treasurer's or cashier's check.

The successful bidder shall be required to furnish a Performance Bond and a Labor and Materials Payment Bond each for the full amount of the Contract Price.

The Authority reserves the right to reject any or all Proposals, to waive informalities, to advertise for new Proposals or proceed to do the work otherwise, as may be deemed to be for the best interests of the Authority.

MASSACHUSETTS BAY TRANSPORTATION
AUTHORITY

CALENDAR EVENTS



Paintings by Joanna Kao will be included in a two-woman exhibit, "Images of China and the West," at the Chinese Culture Institute from February 10 to March 10.

Images Of China And The West

An exhibition of paintings by local artists Maria Fang and Joanna Kao titled "Images of China and the West" will be on view at the China Showcase Gallery of the Chinese Culture Institute, 272 Tremont St., from February 10 to March 10. Admission is free. Gallery hours are 11:00 a.m. to 4:00 p.m. daily, except Wednesdays and

Sundays.

A graduate of Simmons College and the Museum of Fine Arts School, Maria Fang (whose work is featured on the cover of this issue; see related article) was trained to be a graphic artist and printmaker. She further received training as a painter in the Central Institute of Fine Arts in Peking. She has

exhibited locally and in New York many times during the past few years. In the summer of 1982 she was an artist-in-residence in Altos de Chavon in the Dominican Republic.

Joanna Kao received her master's degree from Boston University School of Visual Arts. Currently a teacher of watercolor and basic drawing,

she was a finalist in the Massachusetts Artist Foundation painting competition, an artist-in-residence at the Altos de Chavon, Dominican Republic in 1982, as well as an artist-in-residence in several states in the United States. Many of her works included in this exhibit are the result of her painting trips to China in 1979 and 1982.

New Year Party

The South Cove Community Health Center Social Service Department will be sponsoring a Chinese New Year party on February 26 from 4:30 to 6:30 p.m. at the Imperial Teahouse in Boston Chinatown.

Dinner will be served and door prizes drawn. Admission is \$10 for adults and \$5 for children. Reservations will be accepted until February 22. For more information or reservations, call 482-7555.

YWCA Courses

Workshops and courses in personal development and physical education for men, women, teens and children will start in February at the Cass Branch of the Boston YWCA, 140 Clarendon Street, in Copley Square.

Programs in physical education include the YWCA's traditional slate of courses in such areas as exercise, dance, tennis and basketball, as well as the following special offerings: Maximizing Your Athletic Performance, Exercise/Nutrition Seminar, Women's Weight Training Workshop, Self-Defense Lecture/Demonstration, Pre/Post Natal Conditioning and Lower Back Problems, Gymnastics Open House, and Yoga Workshop.

Programs in personal development include career counseling for adults and teens, Test-Taking Anxiety Workshops, and courses entitled Investments for the 80's, Economics of the Elderly, Drama-fun, Calligraphy, What You See, Imaging, and Your Identity as a Woman in a Man's World.

To register for these programs or to request a free winter catalogue, call the Cass Branch at 536-7940.

gong hay fat choy!
may this Year of the Boar
enrich us all with
its special virtues—
inner strength
intelligence
ambition

Wishing a happy and prosperous 4681
to all our friends
in the Chinese community

jordan marsh



吉祥如意

NEW YEAR'S GREETINGS
FROM
THE NEW ENGLAND REGION
OF THE
INTERNATIONAL LADIES'
GARMENT WORKERS' UNION

國際女服
車衣工會

Ronald Alman
Director

OCA Elects New National President

Robert Wu has been elected national president of the Organization of Chinese Americans (OCA) at its recent National Board meeting in Washington, D.C. He took office in January for a one-year term.

Other elected officers include: Andrew Chen of Pittsburgh, PA, Frank Chin of Westchester, NY, Hayden Lee of San Francisco, CA, and Angela Yuan of Chicago, IL as national vice presidents; James Lee of Washington, D.C. as national treasurer; and Ruth Wong of Washington, D.C. as national secretary.

Robert Wu, 39, of Ridge-wood, NJ, has led OCA efforts in the past several years on the

"boat people" demonstration, immigration bill, Asian/Pacific American Heritage Festival, Chinese American image improvement (Charlie Chan) and other issues. He is currently on the Board of Directors of OCA New Jersey and New York chapters.

Wu indicated that during his term the OCA will continue to advocate for the well-being of all Chinese Americans through its 26 chapters and its national office in Washington, D.C. Issues to be addressed include the immigration bill, equal employment and educational opportunities, bilingual education, and economic development of the community. In addition, he

intends to direct OCA to act as the watchdog for the Chinese American community to insure that anti-Chinese sentiment does not rear its head in the climate of today's economic recession. He stressed the importance of OCA working closely with all Chinese organizations to achieve common goals. In the longer run, Wu plans to strive to lay the groundwork for cooperation among Asian America communities to forge an unified voice in the United States.

As OCA enters its tenth year, the new national officers intend to direct the organization's efforts toward serving the Chinese community even more effectively.



Robert Wu

Dragon Boat Festival Committee Sponsors Poster And T-shirt Competition

There will be a poster and T-shirt competition for the 1983 summer Dragon Boat Festival. Entries must be delivered to the Quincy School, 885 Washington St., Boston, before or on the deadline date, Friday, March 4. Rules for both competitions can be picked up at the Quincy School in the main office.

The next general meeting will be held on Tuesday, March 15 in the cafeteria at the Quincy School, at 6:30 p.m. Volunteers are needed for subcommittees such as: boat crews, boat decorations, publicity, performances, arts and crafts, logistics, transportation, and hospitality.

Quincy Community School Offers Exploration Courses

The Quincy School Community Council is offering Exploration Courses in piano, beginning and intermediate Cantonese for the winter/spring session, beginning the third week of February.

Classes will meet once a week

for a ten week period. Registration fee is \$40 dollars. For more information, contact David Moy at the Quincy School Community Council office, 885 Washington St., Boston, MA 02111; telephone (617) 426-6660.

inside/outside

Inside opens like a well-worn fan
outside closes like an angry hand.
Inside has voices with stories to tell
outside is silent like a bottomless well.
Inside is warm by the firelight
outside is cold in eternal twilight.
Inside lie memories and dreams to be heard
outside are nightmares of a troubled world.
Inside's a world of its own to be seen
outside is only a shallow screen.

— Anna Fang

Happy 4,681st New Year.



GUEST COMMENTARY

U.S. And China Perspectives On Bilingual Education

By Richard Pendleton

Bilingual education is a perpetually controversial and sometimes volatile topic among many Americans. It is sometimes seen as undeserving special treatment for immigrant populations. Yet immigrant populations, mainly Asians and Spanish-speaking people, demand such instruction as a legitimate right.

The existence of a multi-ethnic, multi-lingual population in China raises similar issues for the Chinese government, but do similar hostilities permeate the thinking of the majority? I probed this question during a September visit to the Central Institute of Nationalities in Beijing (Peking). The Institute is a center for higher learning with a focus on training future government workers from among the ranks of China's 55 minority ethnic groups. Founded in 1951, it is one of China's institutions of higher learning.

Chiang Kai-shek's Nationalist government neglected sections of the country inhabited by minority peoples, but after the Communist Party's 1949 victory a new emphasis on development of those areas had been adopted. Trained people are needed to carry-out such a policy and the attitude of the present government is that people from the areas targeted for development are best suited for the task at hand. Quality people are those not only skilled in sciences and political theory but those who also have a sense of their history, culture and identity.

Courses at the Institute are taught in minority languages either directly or through interpreters. Forty-odd languages are spoken among the minority groups in China thereby presenting a formidable communications task for the school. Twenty-one of the languages have unique written scripts, some have a romanized form and others have no written script at all.

So why bother teaching in these other

tongues given the complex national linguistics web? Would it not be simpler to teach everything in the Han language, the language of the largest ethnic group, which is the principal tongue of China? It is called *putonghua* or common speech, and its what foreigners generally call Chinese. An argument can be made for using this lingua franca in the Minorities Institute based on the fact that the students of the different groups already use the Han language to communicate with each other especially during collective study sessions.

I put this question to Zong Qun, one of the directors of the Institute, and provided a little background on the American experience around the same issue. He explained that the policy of the school reflects the policy of the government toward minority cultures which is one of the respect and enhancement. People from the minority areas largely grow up speaking the local tongue as a first language. The Institute, Zong explained, feels it only logical to educate students in their own languages. The Han language, nevertheless, is an integral part of the curriculum. This sounded almost too good to be true.

This brought to mind a conversation I once had with a young Puerto Rican friend. She told me of a demonstration she had attended, the object of which was to show support for bilingual educational programs in the Boston city schools. These programs live under the constant threat of budgetary cutbacks. My friend feels that bilingual education is crucial in the schooling of young non-English speaking children. She came from Puerto Rico at age nine and is convinced that she would not have systematically learned English if it were not for structured bilingual programs.

Much of the resistance to bilingual education in the U.S. is rooted in emotion and a distorted view of history: "My ancestors came to the states years ago and they never had any bilingual education." Knee-jerk reaction to bilingual

education can also be found among officials on various governmental levels in the United States. Some of them find bilingual education a handy scapegoat in these trying days of deficits and cutbacks. Policymakers, afterall are not divorced from society in general; thus when some of them launch fiscal attacks on bilingual programs, they are simply mirroring a negative sentiment that is, to a certain degree, popular.

The late Chiang Kai-shek is said to have called the minority tongues "the languages of wild animals and birds." During the barrage of anti-Gang of Four criticism in 1977, Jiang Qing and her associates were accused of saying that minority languages were "useless."

I pressed Zong on this point. I asked if any similar sentiments had manifested themselves of late. More than anything else, our host was puzzled by this line of questioning — he referred us to the written guarantees that are in China's constitution and confidently pointed out that the positive state of affairs in minority relations exists because China's socialist political system.

I felt this latter response was a bit simplistic because written constitutions, no matter how democratic, do not, by themselves guarantee human rights, but how China's constitutional provisions on minority culture are interpreted in

everyday practice is a key point. Practice at the Central Institute of Nationalities is clear and positive: our delegation saw young people of different minority backgrounds learning a variety of ethnic dances; the library contains books and periodicals in all of China's linguistic scripts and in the schools' research section, minority historians are compiling the history and literature of their own people.

Living proof of this policy was Wuerlige (pronounced woo-are-lee-geh), a student at the school and a member of the welcoming delegation on the day of our visit. This young woman's ethnic background is Mongolian-born and raised in Inner Mongolian Autonomous Region. Besides knowing her own language, she spoke the Han language with the interpreters that accompanied us. But how was she able to communicate with the linguistically ignorant Americans? In English!

The Chinese government has never claimed perfection in the implementation of minority policy, but it is further along the right track than any other government in the world.

Richard Pendleton is a steering committee member of the US-China Peoples Friendship Association-Boston.

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PROFILE

Japanese Feminist Ikuko Atsumi

By Irene C. Wong



Ikuko Atsumi

Meekness. Docility. Exotic mystique. These traits which fuel the ongoing Asian woman stereotype are nonexistent in Ikuko Atsumi.

Eye contact is immediate and words are not minced. Atsumi's straightforward attitude toward feminism and her active involvement in the Japanese women's movement elicit reactions from both sexes in Japan as does any well-known feminist. But the poet is far from a "fiercely, illogical, fighting woman," the image of her which frequently appeared in the Japanese media where ninety-nine percent of the reporters are men.

"For me, feminist means a woman humanist," explains the Japanese woman dressed in brown slacks and a loose-knit orange and rust turtleneck. "I am the type that once I decide to do something, I do it thoroughly. In that sense I am radical and not only in the feminist movement but in other projects, too. I am a kind of perfectionist. Since I specialized in modern poetry when I was younger, I always had an image of political justice which is beyond political justice. Political justice is something in this man's world but it is more universal. When I became a feminist in 1975, feminism and political justice were united into one in me. So I understand that the principal of feminism is the fair distribution of lifestyles for both men and women. There are so many unfair things in the world just because you're a woman and he's a man. We face so much discrimination."

Twilight is approaching and honking cars in Harvard Square traffic are battling for space on the already congested streets of Cambridge. But at Harvard University's Japan Institute, the third floor lounge is quiet and the visiting scholar freely talks about her transition from a non-questioning Japan-

ese female citizen to one of the country's more outspoken feminists.

Before emerging as a feminist, Atsumi spent most of her life in Tokyo where she combined all her energies into being a wife, mother and professor of modern poetry and U.S.-Japanese cultural relations at Aoyama Gakuin University.

But in 1975, she attended an international creative writers course at the University of Iowa where Atsumi first began to question her lifestyle in Japan. Was there more than just being the ultimate wife and mother—positions for women which are still paramount to anything else in Japanese society? The dynamics and intensity of living for seven months with twenty-two other writers, only one of whom was another woman—a poet from Poland, made Atsumi realize that "every country was so male-dominated."

She says, "For the first time I was away from the Japanese traditional way of life... I was able to feel the roundness of the earth for the first time, and I was able to find out what was going on around the world... We had religious and political conflicts, but particularly male and female conflicts. So I felt everything that was going on in this world was male-centered, and it's humiliating for a woman to be in that kind of society."

After completing the course, she interviewed twenty-three "rather radical" feminist American women writers like Erica Jong, Adrienne Rich and Gloria Steinham. Explains Atsumi, "I wanted to see how they could go beyond the feminist movement as a writer, what was their motivation to write and how they wanted to change the society where women could live an easier life."

Direct eye contact is still present. And although English is sometimes a struggle, one can't ignore the varying inflections in Atsumi's voice which convey the intensity of her beliefs. But

Continued on page 19

新春

4681
HAPPY
CHINESE
NEW
YEAR

福賀

CHANNEL 5
WHERE THE NEWS
COMES FIRST



Chengde, Hebei Province, September 1979
Painted by Wei-Min Zhao

1983

January							March							May							July							September							November									
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* Ikuko Atsumi

Continued from page 14

spontaneous smiles and laughter throughout the interview also portray the other side of this earnest woman.

"I found that it is possible to unite the female consciousness and the power dynamics in the present world," she recalls. "Until then, I couldn't believe that the two could be united in women writers inside our hearts. Because in Japan, to be political and a good literary writer are two different things. So traditionally, excellent writers in Japan avoid social or political change. But when I interviewed these women I realized that if we women poets and writers write, we should write to change this world into something better for women, using women's imagination. And imagination of course, means the power to change the present situation."

She returned to her family and job, and using her own imagination, Atsumi channeled her energies into organizing small women's groups. She eventually founded *Feminist* magazine, and served as chief editor from 1977-1980.

The editorial policy of the bi-monthly women's magazine was to focus on "a whole new cultural orientation, not specific reforms..."

Says Atsumi, "Our main goals were to emphasize women's creative power and spiritual independence, introducing women's studies and establishing an international network, partly through publication of an international issue in English. Our ultimate goal was the emergence of a 'multi-channel' society with a value system based on both men's and women's viewpoints equally."

"It was very difficult, I learned, to find real feminists in Japan who could combine theory and practice, although they in fact became an added motivation to start our magazine," says the poet.

One-half of her staff of seven women who "wanted immediate political action" dropped out, and the "intellectuals" who came in refused to "take any financial risks." Atsumi, because of her position at the university, was contrac-

tually forbidden to deal in any business or political action. Frequently short of help, the staff "brains" were married career women with one or two children, who attended only a few staff meetings. Atsumi established *Feminist* headquarters in her home and took on tasks such as editing, packing magazines, and eventually fundraising. Even "enthusiastic" volunteers imposed more limitations from their lack of initiative.

"To my disappointment, most women already successful in Japan's society have generally not been sympathetic to the women's movement. They emphasize that the reason for their success is that they have simply worked twice as hard as men, and they would seem to require from other women the same endurance... It was sad to see talented women refuse to write for *Feminist*. Yet, when one of the leading newspapers finally sponsored our public lecture, ironically more women (then) felt it all right or even 'fashionable' to contribute their articles," she says.

Still, the magazine's first issue, with Yoko Ono on the front cover, sold over 15,000 copies due to widespread newspaper attention and public curiosity. In Japan "feminist" means "a man who is fond of women." But as soon as men understood the difference, readership dropped drastically and sales for the following issue took a plunge.

Dismal support from Japanese housewives to whom the second issue was devoted, seemed unwarranted. Says Atsumi, "At first, the intellectual tone and international viewpoint of *Feminist* made it seem more acceptable than previous radical publications, but our ideas often met a stone wall of resistance. In a recent survey, more than sixty percent of the Japanese women questioned, said that they believe both sexes benefit from the system of men going out to work while women stayed home..."

Consequently, small circulation posed a problem in obtaining advertisements to supplement the magazine, and incorporation seemed the only solution..." yet some of our members were strongly

against incorporation, regarding it as a product of male principles. To make matters worse, we had to ask a male president of another small publishing company to manage *Feminist* while I took full responsibility for the editorship and publicity, since the rules of my university prohibited me from serving as president of a corporation. A number of members opposing this new move dropped out," she says.

Atsumi sustained the relentless efforts to publish *Feminist*, but the organization's more radical members continued to criticize her image in the media and leadership role.

Because of their own competition with men in such a highly industrialized society, the group avoided a managerial hierarchy. But Atsumi responds, "Since I am originally a poet and my awakening as a feminist took place through the study and usage of cross-culture creative influence, I began with no intention of being a dominant leader. But I also knew that unless I raised money, nobody else would, and it was I who had to be responsible for final decisions. Ironically, what I actually did was lots of carrying of heavy magazines and throwing away rubbish. I did not mind doing this, but it was very inefficient, and I was exhausted in the face of my other tasks. I learned that even feminists need to have a certain system of order to keep things going."

Also, lack of publicity funds led to frequent cooperation with the media. "...thus, sometimes, I myself seemed to be publicized more than the feminist concept," she says. "This is a problem likely to arise in any large-scale feminist activity. It needs a leader to show the right direction; at the same time the activity must take precedence (over her) as an individual..."

Meanwhile, on the university campus, reactions from her peers began to surface. "I had big trouble with the president of the university because the educational principles of our university was to produce a good wife and mother-type or woman. He said that if I wanted to change university policy then I

should go out and change society first. Some of my male colleagues were upset, but generally speaking, they didn't say anything strong directly to me... except for a few professors who were very strongly against me," she says.

Continuing change also affected her private life, and as Atsumi became more involved in a dual career, so did her scientist-husband in his own field. They grew apart to the point where there was "little communication" and "less in common in daily life." Consequently, she ended the fifteen-year marriage nearly four years ago.

Still, an exhausting schedule caught up with Atsumi, so she and her teen-age daughter, Erica, moved to the United States. They now live in a modern solar home in Stowe, Massachusetts, along with Atsumi's American male companion. She says, "I consumed myself with the feminist movement in Japan. I overworked myself, editing a magazine and teaching full-time. I realized that, if I kept fighting with the Japanese society, I would die young. I became ill... while a Bunting fellow at Radcliffe. I had a major operation. The doctor said that, if I continue to have a life with too much tension, I would not survive. I thought this would be a good chance to start a second life in different circumstances, to write books, instead of dividing my energy into so many things."

Atsumi's new lifestyle includes more time spent with her daughter, which was another major reason for the move. Two working parents left Erica alone during most of her childhood with a live-in housekeeper. But a close mother-daughter relationship is quite evident when Atsumi speaks about Erica. Open communication and a respect for privacy are two guidelines she uses to raise her child. "If I face something unfair just because I am a woman I tell her that this is unfair. I tell her very clearly that I should express my anger or I should be assertive, so she understands to express herself or be assertive. I try to talk with her on political or social issues or anxieties within me in a straight-forward

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* Ikuko Atsumi

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way. I like to give her as much space as possible so that she can develop her own creative power. I don't interfere with her at all, because I was brought up like that," she says.

Her mother, a scholar in classical Japanese literature, was "away from home most of the time doing research and teaching," while Atsumi's father resigned from his position as a statesman to become president of a two-year women's college in central Japan. They divorced when Atsumi was four. "She (mother) left me alone frequently, so I created my own world of imagination," smiles Atsumi.

She finds that living in Japan and the U.S. has enabled her to contrast the feminist movements of each country. "Feminists in the U.S. are more practical about feminism, concentrating on equal rights, equal pay," Atsumi says. "We also have that sense, but our movement is more culture-oriented. In Japan, nothing can be changed until we achieve a national consensus, so consciousness-raising is far more important than doing political campaigns. Japan's constitution has sort of an ERA (equal rights amendment), but that line is like shining dew in the sky. It's untouchable. It reads beautifully, but most Japanese women unfortunately believe that strong division of labor by sex benefits them. It's secure for both sexes."

She adds, "The U.S. feminist movement is good at taking action changing society. It's good at being united when it is necessary. We (Japanese women) cannot do that. It is very hard for Japanese women to do that. But they (American women) lack some traditional values Asian-Americans have. We have a little more perserverance or the attitude to back off and see things as a whole. To always be aggressive is good, but sometimes you can't see the total figure."

Marriage, according to Atsumi, is a subject of major public concern to the Japanese while Americans are more privately preoccupied with the issue. "There is so much pressure to get married in Japan. In Japan, they ask me why do you so and so. The one thing I enjoy in the U.S. is that nobody interferes in my private life. This is a society of individuals, but at the same time, it is a very lonely society. Individuality and loneliness come together," notes Atsumi. At the same time, she agrees with the practice of matchmaking which is responsible for forty percent of Japanese marriages. "I saw many (American) men and women almost in agony trying to sell themselves as a future husband or a future wife. They are so aggressive and they are in despair. They spend so much energy and time. In a sense it's a waste of time and energy," she adds. But, Atsumi emphasizes that matchmaking does not guarantee a permanent spouse, and says, "Just recently, it's an arrangement to give a person a chance. So after that, it's your freedom to start a love affair or marry. It is not a forced marriage as before the feudal ages."

However, Japanese society has been stubborn in relinquishing its "deep-rooted" traditional beliefs that a woman's place is in the home, where she primarily serves as a mother, wife, and domestic financial administrator who handles her husband's whole paycheck. "Japanese women's main goal is marriage, nothing beyond," emphasizes Atsumi. "American women are more independent and assertive. They pursue a career as well as have marriage and children. Motherhood has been regarded to be sacred (in Japan). It's a policy to make women stay at home and take care of the children and husband. So single women or housewives without children are regarded as not much of a woman."

Something is lacking."

Many forms of discrimination still exist. Most women attend two-year junior colleges or vocational schools, while only twelve percent enter a

four-year university. Only sixty-two percent of Japanese companies will hire women high-school graduates, while about eighty percent of these companies refuse to hire women college graduates. Japanese women comprise 6.4% of business executives. But in reference to these women as a general labor force, Atsumi says, "The attitude of most companies is that they'd like to make full use of women's economic power because in Japan the man gives all his money to his wife. So they pay attention to the women's ability as a consumer and their ability as a source of cheap labor. It's only been recently that they've paid attention to women's power in general. Now the growth of productivity has stopped and unless the companies create a kind of culture, not only just a product, but a culture, it's difficult for them to sell. Now, they have to pay attention to a woman's sensitivity and they understand the eighties is the era for women, and they can't avoid women issues at all. So they're not really angry at the feminist movement at all. But of course, they are not letting women into the working world."

But statistics provided by Atsumi show that there also have been some break-throughs since the Japanese feminist movement began in the early 1970's. Ninety-eight percent of all adult Japanese marry. In 1981, divorces totalled 154,000, a 12,000 increase over the previous year. Japanese women usually have their first child around the age of 25, and with an average of 1.3 children per couple, Japan is realizing its lowest birth rate in history. In a country where women make up one-third of the workforce, more older women are returning to work after child-rearing at an average age of 34.8 years. Over half of all working women are married, and dual-income households now total fifty-seven percent.

Japanese feminists can take pride in specific reforms accomplished by addressing issues such as sex-role stereotyping, education, work, divorce and labor laws, and welfare and international problems. Many of these successes have

surfaced only within the last decade. In 1974, women's groups forced the Diet (law-making body) to vote down an anti-abortion bill. In 1975, the Japanese government signed an action plan to improve women's status, thus finally "justifying the feminist movement." Until then, it was a kind of "ridicule or nonsense and only a comical, dramatic presentation by a group of eccentric women," says Atsumi. A National Women's Education Center and the Japan Association for Women's Studies have been established. In 1981, Bank of Japan designated its first woman executive trainee.

Still, the struggle persists and Japanese feminists have targeted several issues for the 1980's: revision of Japan's domestic laws, so that by 1985, the government can ratify the United Nations Convention on the Elimination of All Forms of Discrimination Against Women; unification of Japanese women to contest their country's present military build-up; and defeat of the proposed anti-abortion bill resurrected from 1974.

In 1981, the Liberal Democratic Party prepared a revision of the Eugenics Protection Law so that women could not have abortions under the "economical reasons" anymore. Women activists managed to get the law repealed, but Atsumi sees it re-emerging. "The Japanese government is pushing this revision and a re-armament bill as a set to change our constitution so that we can legally have both. That's why we are so upset at the government attitude this year," she says.

But on the positive side, Atsumi sees more Japanese women questioning Japan's "family-state" and its male "heirarchy."

"I don't particularly believe that women are superior to men," she says. "It's not the problem of superior or inferior, but I believe that women should have more dignity than they have now. I am a woman of so much dignity. So whenever other people despise me or treat me like rubbish just because I am a woman, I will fight. Otherwise, I am very friendly."

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China Reflections On Three Generations

By Peter Nien-chu Kiang

*In the East there is a river
Called the Yangtze River;
In the East there is a river
Called the Yellow River.
Though I've never seen the beauty of
the Yangtze River,
I've often sensed it in my dreams;
Though I've never heard the sounds of
the Yellow River,
In my dreams I've heard
the rippling of its waves.*

*In the East there is a dragon
The dragon's name is China;
In the East there are people
Who are all descendants of the Dragon.
I was raised under the Dragon's paws
Growing up a descendant of the Dragon;
Black hair, black eyes, yellow skin
Forever we are descendants of the
dragon.*

(roughly translated from the song by Lee Tai-hsiang)

In September, 1982, my grandfather, father, and I visited the People's Republic of China for one month. My grandfather had not touched China's soil for fifty-one years. He longed to return to his village once more and make peace with the past. My father had emigrated as a boy more than forty years ago. This would be his first trip back as well. For me, as the only American-born generation in my family, I also felt I was returning to my homeland—a descendant of the Dragon.

Not surprisingly, each of us had different reasons for going. My grandfather had closely followed the developments of New China over the years. Yet, he had not witnessed the changes first-hand. The trip offered him that opportunity. He also hoped to find the site of his parents' grave in order to honor them in proper ceremony. The idea for the trip began when my father was invited by the Chinese Academy of Sciences to present his scientific research at particular laboratories,

schools, and hospitals in different cities. Our itinerary generally followed his lecture schedule. Because of my work in Chinatown at the Asian American Resource Workshop, I hoped to meet scholars of Overseas Chinese history to talk about the experience of Chinese in America. Naturally, I also looked forward to visiting our home village and sightseeing as well.

Our trip began with five days in Hong Kong. My grandfather, impatient to breathe the Mainland's air, had commented in Los Angeles before we left, "You all can go to Hong Kong, but I've been there already. I'll meet you in China!"

"When were you in Hong Kong?"
"Oh, around 1929. I've seen it already."

Early September in Hong Kong was still hot and humid. Bright mosaics of laundry trying to dry, waved from balconies up and down the rows of densely-packed apartments. New buildings under construction were carefully framed by stalks of bamboo lashed together for security. So many of my friends had grown up here I wouldn't forget these images of Hong Kong.

While my father was lecturing at Hong Kong University, I used the opportunity to visit the University's Fung Ping Shan Library. An afternoon's effort uncovered several treasures. A small section of the library contained articles and books concerning the history of Chinese in America, written in Chinese.

At the Asian American Resource Workshop (AARW), we had always tried to popularize the history of Chinese in America. But since most of our resource materials were in English, we could only do so much with the Chinese-speaking community. While in Hong Kong and Guangzhou, I hoped to find Chinese-language materials about Chinese American history which the AARW could use.

The visit to Fung Ping Shan Library was exciting. Fortunately, the library had xerox machines. Unfortunately, they were coin-operated and very slow. A trip

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Three generations at the WuXi Municipal Cement Factory. From left: author Peter Nien-chu Kiang, his grandfather Yi-seng Kiang and father Nelson Yuan-sheng Kiang. (Photos courtesy of Peter Nien-chu Kiang)



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Bamboo in a park in Guangzhou

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to the bank and five-hundred 20-cent coins later, I proudly left the library with copies of several books and magazine articles about Chinese American history in Chinese, including a revealing, if not hysterical portrait of life in New York Chinatown during the 1940s and '50s. I hoped they would be distributed and widely read back home in Chinatown.

Guangzhou

As we walked into Guangzhou's airport from the runway, I glanced back at the jet which had just brought us to the Mainland. A freshly-painted five-star flag shone brightly from the airplane's tail. We were arriving at a historic time. The first Party Congress since 1978 with the resolution of the Cultural Revolution had just begun. Drafts of a new constitution were being widely circulated and discussed. Red banners in the airport and throughout the city announced the significance of this 12th Party Congress. China was about to enter a new period of consolidation and socialist modernization.

My grandfather had followed these developments closely through Chinese newspapers and magazines. Having lived in Taiwan and worked with the Kuomintang for many years, he was especially anxious to see the reunification of Taiwan with the rest of China.

I noticed an immediate change in his spirit after we landed on the Mainland. This 74-year old man with failing eyesight and low back pains had suddenly become vigorous and animated—initiating conversations with anyone passing by. As we walked through Guangzhou's free-market where fruits, herbs, vegetables, and seafood were sold for private income, a Cantonese man about the same age as my grandfather called out from behind his bench of dried fruits and fungus, "Wow, the old Overseas Chinese has come back!" My grandfather turned, and greeted him in return.

In truth, my grandfather was not a Wah Que—an Overseas Chinese in the usual sense. He had come to San Francisco from Shanghai as a diplomat. Unlike most Chinese in America from his

generation, he had not come as a laborer from Guangdong Province. But half a century of Chinese American history was in his immediate memory. From exclusion laws, Charlie Chan movies, and paper-sons to World War II, McCarthyism, and Civil Rights to new immigration laws, ethnic pride, and normalization, he had seen it all. Inside, perhaps he was a returning Wah Que.

Images of the Overseas Chinese were obvious in Guangzhou. Most impressive was the Huanghuagang Mausoleum of Seventy-two Martyrs which was built entirely from contributions by Chinese in America to support Dr. Sun Yat-sen. Commemorative stones recognized the contributing communities, including Lowell and Boston, Massachusetts. Patriotism and national pride always characterized the Overseas Chinese.

Images of Guangzhou's revolutionary traditions were also visible everywhere: museums with paintings depicting historic Cantonese peasant rebellions, the Peasant Institute where Mao, Zhou Enlai, and other cadre organized the 1927 Nancheng Uprising, and the memorial to Dr. Sun Yat-sen. I thought to myself—anyone who believed those stereotypes of Chinese not making waves should come to Guangzhou.

Meanwhile, the search continued for Chinese-language materials about Chinese American history. My grandfather and I requested to visit the Southeast Asian Historical Research Institute of Zhongshan University. The Institute was devoted to studying Overseas Chinese history. Though their emphasis was geographically on Southeast Asia, some work was being done on Chinese in America. In fact, two of their scholars were studying on exchange at UCLA's Asian American Studies Center.

Professors Liu, Lin, and Zheng welcomed us with tea to the Institute. In the best Cantonese of which I was capable, I presented them with copies of the AARW's bilingual booklet, *Our Roots in History*, which we had produced to commemorate the 100th anniversary of the Chinese Exclusion Acts last May. In turn, they generously provided me with several of their own publications. The afternoon was filled with discussion about the AARW, Chinatown, Asian American culture, and the value of

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Huanghuagang Mausoleum of 72 Martyrs

history. In broken Chinese I tried to explain the purpose and work of the AARW as well as the concept of Asian America. My grandfather saved the day, however. Taking my thoughts, he translated them in appropriate tone and style; he clarified them with firmness and passion; he embellished them with personal stories and insights. He described the Asian American experience in fluent Cantonese better than I could in English. I was so proud of him. I knew he understood and supported my

work in Chinatown. Professors Liu, Lin, and Zheng were equally as warm and supportive in response. They immediately grasped the importance of recent immigrants understanding Chinese American history in order to become better organized and more powerful as a group in the U.S. Before leaving, we promised to stay in touch with each other. Ironically, I found in China a greater general interest in Asian American Studies than I had ever found in America.

Guilin

Guilin, in Guangxi Province, was home to Third Sister Liu and the Zhuang national minority. It has often been said that the mountains and waters of Guilin were unmatched under Heaven. Guilin's unmistakable scenery—its steep karst formations connected by the picturesque Li River—had been the source of inspiration for generations of Chinese landscape painters through the centuries. It was easy to see why.

Furthermore, Guilin boasted a remarkably high number of child prodigy artists. These children, aged 4 to 10, were well-known throughout China for their mature styles and original compositions in calligraphy, water-color, and even finger-painting. After seeing the children's lush surroundings, we all agreed that Guilin's children would grow up with a natural, well-developed sense of beauty.

Beijing

Our first few hours in Beijing witnessed the remarkable reunion of my grandfather with his old friend, Dr. Chen Han-seng. A Party cadre and sociologist, Dr. Chen had lived in the U.S. for several years, writing and translating for publications from China. After returning to China, he began to research and document the history of Overseas Chinese, and thereby established the field of Overseas Chinese Studies. Although 86-years-old, he was currently the editor-in-chief of a ten-volume series on Overseas Chinese Labor History, one volume of which was devoted to the Chinese of America. Scholars at UCLA, Hong Kong University, and Zhongshan University had all mentioned his name with the greatest respect. Before our trip, my grandfather had not known that his old friend was the founding father of the field in which I was involved. I shyly offered Dr. Chen a copy of the AARW's *Our Roots in History*. Without pretense, he graciously signed and presented me with the first three published volumes of his ten-part series. This gesture of kindness will always be remembered, even by my own grandchildren.

Beijing, more than any other city, brought out my feelings of pride and patriotism for New China. With only two days in Beijing, the three of us decided to split up to make the most of our limited time. While my father continued his lecture series and my grandfather went to visit some distant relatives, I hired a taxi for an afternoon. Originally, a guide's services had been offered to us. She had suggested sightseeing at some local temples and maybe the zoo.

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She perhaps had not expected an American-born Chinese to be more interested in seeing the Minority Nationalities Cultural Palace, the Museum of Revolutionary History, Mao's Memorial, and the Lu Xun Museum.

As I walked onto Tian An Men Square, a tremendous wave of emotion and patriotism welled up inside. Never was I so proud to be Chinese. In the wide open space of Tian An Men, the yellow sun reflected brightly on the Square's white stone. Five golden stars on a field of red waved above. Processions of bicyclists calmly passed through. Chinese of many nationalities in traditional dress were visiting Tian An Men, like me, for the first time. In the middle of the Square, an old man of eighty flew his hand-cut, hand-painted blue kite in the shape of a swallow—swooping and diving to everyone's delight. In the gardens behind Tian An Men, a young boy of eight played among the red flower beds, trying to catch an elusive orange butterfly. Life in Tian An Man was peaceful and genuine, built upon the firmest of foundations, and ready for the future.

The Great Wall

Ninety minutes northwest of Beijing stands a section of the Great Wall open to the public. The image of the Great Wall had always impressed my mother. Before the trip, she had asked me to bring back a piece of it for her:

"You know, just a small piece"

"Ma, if everyone did that, there wouldn't be a Great Wall!"

"Well, maybe a rock lying close by. Don't you think that's alright?"

My grandfather had never seen the Great Wall before. My father, too, was excited. This was his first day of sightseeing in nearly two weeks without having to visit laboratories. Together, we three generations heroically began our march up the Wall's western section.

The Great Wall rose like a giraffe's neck. Steep was not the word. On our ascent, we passed some red-scarved Young Pioneers panting and giggling out of breath. Halfway up, my grandfather blurted out, "How much further?"

"Almost there, almost there. You can

The remaining climb was punctuated by my grandfather's sighing alternately in Mandarin, English, and WuXi dialect: "You go ahead. I'll wait for you here."

"Aiya, you're almost there. You can do it."

"I can't go another step."

"OK, let's rest for a minute. But you're almost there."

"How much further?"

I knew he would make it. Back home in Los Angeles, this 74-year old man would

ride a bus to the county courthouse every morning where he worked as a Chinese translator in order to make ends meet. Every afternoon, he would take two more buses to the nursing home where his wife of 55 years, my grandmother, has lived since her stroke six years ago. Day in, day out. He knew how to keep going in adversity. And after all, he hadn't come to China to sit on some step halfway up the Great Wall. I knew he would make it.

Shanghai

My grandfather was thrilled to return to Shanghai. Despite being away for so long, he still remembered many of the streets and buildings. We first looked for the flat he had occupied as a student. We discovered that it now served as a small warehouse for light industrial goods. Even so, as we climbed the stairs to the second floor, I noticed the sparkle of recognition in his eyes and the smile of



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an eighteen-year-old on his lips.

We next visited the gardens along the Huangpo River. The gardens were a favorite spot for Chinese in Shanghai. A group of diligent Young Pioneers were busy sweeping the walkway. Many elderly sat along stone and wooden benches, chatting comfortably. Chinese tourists were taking snapshots from all angles. A flock of children on an outing with their day-care instructors waved to us while young couples walked hand-in-hand along the riverbank, oblivious to our presence.

This was the first time my grandfather had ever visited these famous gardens. When he had been a student in Shanghai during the 1920s, the gardens were held as part of the concessions territory surrendered to foreign imperialists. He had not been allowed to enter the gardens at that time. Etched in his bitter memory was the sign posted at the garden's entrance: "No Dogs or Chinese Allowed". To see the gardens now filled with Chinese people, young and old, symbolized the changes brought by New China. Chinese had truly become master of their own land.

WuXi

Two hours outside of Shanghai by train is WuXi. WuXi was well-known in China for its silk and fresh-water seafood from Lake Taihu. WuXi was home to the famous blind musician, A-bing, and the Second Spring mirroring the moon. WuXi was our home village and our last stop.

My father's lectures were completed, so he finally had time to join our expeditions. My father was born in WuXi in the Year of the Snake. The slippery, slithery dialect he had grown up with and could still speak fluently was that of the local village. During the trip, his Chinese had improved daily. But it wasn't until we reached WuXi that he could fully communicate. With the assistance of the WuXi Overseas Chinese Affairs Office, we located the house where my father had been born. The house had been destroyed by Japanese bombs in the '30s, but was rebuilt later. My father, whose experience had been filled with science for most of the trip,

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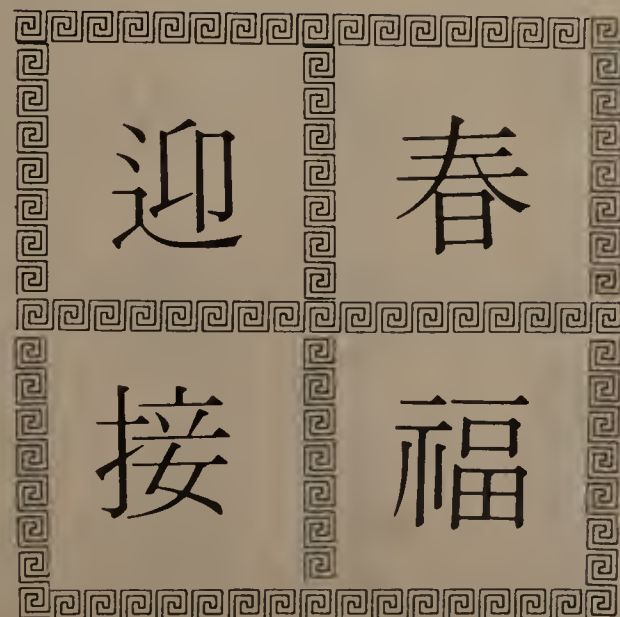
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Guilin along the Lijiang

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seemed genuinely touched by the memory of his roots in the village.

My grandfather had often told me about the Mr. Kiang Bridge which identified where our family lived within the village. At one end of the bridge was a dirt road leading to a main road. The other end led to the house where my father, grandfather, and generations before, had lived and worked. I had always imagined the bridge to arch gracefully over a rushing river. Our family name meant river, after all. In reality, the bridge was ten feet long and three feet wide. A small stream passed quietly below.

My grandfather also used to tell me stories about his favorite nephew, Nianzu, from our village. Nianzu's Chinese name was the same as mine. In the stories, Nianzu seemed to be cute, kind, round-faced, and a little scatterbrained. I had always pictured Nianzu as an eight-year-old boy. When we arrived in WuXi, Nianzu brought us to the

bridge where everyone was waiting. Nianzu was round-faced and kind to be sure. He was also bald and sixty-two years old!

Family, friends, and neighbors warmly welcomed the three generations from America. Memories came quickly as we were ushered inside—aunts who had taken care of my father as a boy, great uncles who recalled when my grandfather got married, cousins who acted as if we had grown up together rather than having just met each other for the first time, babies who wondered what all the commotion was about.

A pathway was cleared to the front door, and the oldest man of the village slowly entered. My grandfather needed to locate the site of his parents' grave. The 84-year-old village elder was the only one who still remembered. The grave site had apparently been leveled during the Cultural Revolution in order to build a factory.

From the elder's description, we found our way to the WuXi Municipal

Cement Factory. Row after row of concrete slabs waited to be taken to various construction projects throughout the town. My grandfather identified the spot where he thought the graves might be. With a crowd of factory workers looking on in wonder, my grandfather, father, and I each bowed three times. The puzzled cement factory workers didn't realize that four generations of Chinese had just touched each other.

Reflections

When my father had first suggested our going to China together, I had hesitated. Our family had been in America for half-a-century. Being away for so long, I felt we should all bring something back to contribute to China.

I was very proud of my grandfather. He had understood the Asian American experience so clearly; told me so many stories; climbed the Great Wall to the top; and honored his parents' gravesite. He had finally come back to his

motherland. Perhaps his return signaled the inevitable coming of China's great reunification. We could only hope so.

I was also proud of my father. He had made the entire trip possible. Among the three of us, he had the most to contribute. China's scientific and educational structure had been completely disrupted by the Cultural Revolution. Scientific and technical advances were critical for China to modernize and make up for lost time. My father, like many Chinese American scientists, engineers, and teachers, had valuable experience to share. For him, I hoped this would be a beginning.

For me, I knew I would return again. Like many American-born, my images of China had been somewhat unreal—a collage of stories from grandparents, photographs of relatives, distortions by the media, and history from schoolbooks. Bringing home 800 slides and at least as many memories, I felt much more grounded in reality. Still, one month seemed far too short.

Most of all, though, I was proud of New China. Its accomplishments in three and a half decades seemed enormous. I could understand why the early Overseas Chinese hoped to see China strong and independent one day. So did I—not only from patriotism, but from seeing the people as the makers of history. I would return again someday with three generations of my own children and grandchildren. They, too, would be proud.

The Strength and Love of the Country
[for Lee Wai-fun]

The last night in China:
Time to reflect,
Time to remember,
Time to respect
What it is to be Chinese.

And maybe,
Just maybe,
When the Taihu Lake
And Pearl River meet,
A newborn son and daughter
Will rise from this fertile land.

—1982 Sept. 28
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RECORD REVIEW

Songs To Warm Your Soul

BACK TO BACK, by Charlie Chin and Chris Kando Iijima. East/West World Records, 2318 Lyric Avenue, Los Angeles, CA 90027. \$7.00 plus tax.

By Fred Wei-han Houn

In 1973 the release of *A Grain of Sand* (Paredon P-1020) established the presence of Asian American Music. The trio of Chris Kando Iijima, Joanne Miyamoto and Charlie Chin wrote and performed songs that inspired Asian pride, raised our consciousness to the history of oppression and struggle of Asians in America, and spoke to the issues of the day: opposing U.S. aggression in Southeast Asia and the racism against Asians in the U.S. The lyrics were powerful and moving. The music, performed on acoustic guitars, was sophisticated and compelling. Their artistic work built upon and helped to extend the vital tradition of Asian American Art and Culture—progressive in content and strong in artistic form.

A decade has moved by. Joanne (now Nobuko) Miyamoto moved to Los Angeles to join with soul-man-number one-keyboardist Benny Yee to form Warriors of the Rainbow. Chris and Charlie have stayed in New York City, but now work and perform on their own.

Back to Back features Charlie Chin and Chris Iijima as each performs on a side of the album. This is the first lp produced by East/West World Records, an independent Asian American recording entrepreneurship of West and East Coast friends of the artists. They have organized coast-to-coast concerts and tours, recorded the music, handled the publicity, marketing, promotions and distribution. As a self-produced alternative to the monopolistic commercial music industry (most Asian American musicians have and must go this route to get their music recorded), this fledgling business deserves support.

This is Asian American Music—it's about Asian American life, community, spirit, love, work and struggle. The music could be called "folk" only in the

sense that it's about us folk—the everyday beauty and strength in the lives of Asians in America.

Side one is Charlie Chin—the inimitable one-man song and acoustic guitar solo balladeer. The melodies are sensitive, poetic reflections. The music is rich with full chords and sinewy lines that caress and pulsate along with Charlie's gentle baritone singing.

The opening cut, *Manuel/Song for the Manongs*, is a tender tribute to the manongs (the elderly Pilipino bachelor farmworkers). The song resonates with the longingness, the memory-filled dreams of the sojourner and the joy of returning home at last for the final rest.

Only *Chinaman in Great Falls Montana* throbs with humor of the commonly-felt blues of being "the only Asian around for a hundred miles" and the desperation that drives one to "walk a mile for a cha siu bao." We can identify and laugh. It's so funny because it's so true.

Sunday on Mott Street is a slow stroll through the busy Sunday streets of the heart of New York City's Chinese community. It's filled with warmth—the radiant smiles of Chinese children, families together sharing this brief time from long working hours, the familiar faces and friends. There's a keen sense of pride and love and Charlie echoes our feelings: "there's no place I'd rather be..."

The crisp rhythms of a conga drum joins Charlie for *Down in the Street*. This is a journey through the multinational teeming urban communities of Neuvo York—the playing, dancing, making love, the smells of cooked food from open tenement windows, it's life in the streets for the people.

Dig for the Gold is a ballad in the talk-story tradition of early laborers in Asian America. This ballad chronicles the dreams, frontier adventures, work and tribulations of the Chinese immigrant miners who came to make their fortune but left barely with their lives. Charlie ends with a faint homage to the ancient traditional sources on bamboo flute.

Chris Iijima's side is an interesting musical contrast to side one. He is accompanied by the L.A. "fusion" band, Visions. However, the musical arrangements aren't that developed and these selections tend to have a cliché, "pop" tendency. But Chris' energy comes through.

Dust Don't Fly Away is a finger-poppin', r-n-b flavored tune for social change. This message is watered down by the unnecessary slickness of the arrangement (e.g., the answering by the female back-up singers a la Motown).

Say *What You Will* is a song-dialogue between Chris and Linda Abe-Furatani about the need for mutual respect, support, affection and equality between the Brothers and the Sisters in the Movement. The smokey tenor sax obligato adds a nice touch.

El Salvador is an upbeat sizzling salsa-baked tune sung entirely in Spanish. This is an effective arrangement with timbales and conga and a swinging flute solo interlude. Viva El Salvador!

I'm disappointed with the song *Thinkin' Ahead*, which attempts to be a message for progressive thinking and social change, but again is watered down by the pop-ish imitation of a Jim Croce-like style. "Popular" doesn't mean replicating the so-called pop styles of the top forty.

My favorite is *These Hands*. This sort-of-funky praise song really emits raw energy. The lyrics are dynamite: "these hands have washed the clothes, sold the foods, our neck has felt the mob's rope, and we've been behind barbed wire, our arms have laid railroad tracks, our back has been for hire." This is a fitting addition to the Iijima-Miyamoto classics of Asian American history and tribute to working people such as *We are the Children*, *Yellow Pearl*, and others. This song *moves* (but please, no fade outs—cop out endings).

L.A. Song conjures the mellow, laid back cruising pace of Southern California. It's a funny and warm song about the surface differences between East Coast and West Coast, yet the deep

feeling of Asian American community, love and brother/sisterhood that's ever-present.

Back to Back records the work of two Asian American songwriters/musicians/singers who've been in the Asian Movement for more than a decade. It's an album you won't want to miss—songs to warm your soul because it's about you.

THEATER REVIEW

Turning Japanese

By Linda Shinomoto

It's cool to be "Japanese"—so long as we're talking about samurais, Sony's, shogun warriors, and sushi bars. But "Life in the Fast Lane—Requiem for a Sansei Poet" goes beyond the gloss. Lane Nishikawa's energetic one-man play delves into an array of past and present Japanese American life experiences through nine vignettes, subjects rarely explored in current media. His presentation had the double punch of using a dramatic style and raising many controversial Asian American issues. "Life in the Fast Lane" was presented recently in Boston by the touring Sansei Theatre Company and sponsored by the Harvard Foundation and Harvard/Radcliffe Asian American Association.

Lane Nishikawa's conversational monologue with an unseen interviewer gives us a "fly-on-the-wall" listening post to his reflections on life as a Japanese American. The format and choice of topics were wide-ranging—covering subjects such as the internment centers, intergenerational issues, WWII's 442nd fighting force. However, the episodes

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BOOK REVIEW

Something Old, Something New

By Bill J. Gee

In the early 1970's, *ROOTS: An Asian American Reader* (UCLA: 1971) was the seminal work of the Asian American movement. This slim volume was an overused and dog-eared presence in virtually every community organization; tightly clutched by college students stepping along to their seminars on Chinese or Japanese American history, it commanded the stature of a revered work and the power of a sacred text. Here was a book, calling itself humbly enough, a "reader," that adorned its every setting as an essence palpable of the ethnic pride that surged and pulsed and beamed with an inexhaustible vitality. Today, in times tamed as much by end-of-century somnolence as by shifts in economic fortune or political fashion, this landmark volume with its unmistakable star and stripe cover seldom veers into public view, and, except for a courtesy appearance as display at this or that cultural gathering, its trove of verbal glitterings has at last settled into the attic of fond recollections along with Asian American Studies courses, Yellow Power slogans, and the brazenness of our contentious youth.

Born into fast moving and fracture times, *ROOTS* was itself hurriedly assembled from prose and poetry culled from movement journals like *Gidra*, creature of the L.A. community, and *Rodan*, its sibling publication to the north, from research papers destined for the formal bindings of Masters Theses and PhD dissertations, and even from political manifestoes of a rarefied sort. In a retrospective calm and to the critical senses made keen by time and informed by the great output of research in the decade since its publication in 1971, this anthology though dense in ideas and laden with the passions of its time, seems intellectually lightweight; no

doubt a polemical tone and shouting delivery do their part to heighten the sensation of a congestion of ideas all attempting to fight through to expression (these are faults, by the way, that its successor *COUNTERPOINT* (UCLA: 1976) was intended to correct—and did, but by becoming an outsized and plodding compendium of 595 pages, whose prime virtue is that its great bulk and extensive sweep discourages casual perusal and beckons to overinform). However, the effect of crowding conveyed by this teeming of ideas is balanced by a breeziness in a structure that aspires to simplicity by loosely assigning all the diverse pieces into three sections headed Identity, History, and Community; further helping along is a porousness in style, an outcome of too earnest an effort at being a collective product, a work written by a variety of hands (almost all Asian American). A number of minor blemishes speckle the 345 pages of text and the inattention to these marring details keeps *ROOTS* at some distance from perfection. Indeed, its drafty organization, the typos, the skimp editing, and even the ragged edges of its unjustified right margins testify to a loathing for pretension, a haste to advance its message of political and cultural solidarity, and to a publication's coffer scant of funds.

Yet in subjective appraisal, *ROOTS* is a most remarkable book. Its appearance coincides perfectly with the emergence of an ethnic consciousness whose first act of self-definition was to replace the tainted term "oriental" with a more affirming, more accurate one, "Asian American." But it was the articulation of the Asian American experience in its individual and collective aspects through a broad rendering of personal expression in essays and poetry and by a thorough accounting of the immigrant history of Asian groups in this country that

identified *ROOTS* with a passionate voice so clear and forceful and so committed to a new vision that readers took it to be an echo of their own. Rife with such themes as oppression, liberation, Third World, power and solidarity, *ROOTS* was taken to heart by a whole generation of Asian Americans who began to sense they spoke increasingly in the accents of revolutionaries. And for a brief time, this book was chief counsel to ardent activists whose main conundrum was which path to take in transforming the world; for this zealous lot, the "engagement of personal action to collective struggle" (the theme of the "Aspiring to Liberate" Asian American conference at UMass Amherst, 1977) was as enfevering as any aspiration toward the divine.

So strong were my own first impressions upon reading *ROOTS* that they remain imprinted into the fine sediment of memory. In fact, all that is required to lift out of time, to stir them to life imbued with a sensual freshness is to scan across the table of contents again. How uplifting it felt to read Amy Uyematsu (Tachichi)'s statement on the "Emergence of Yellow Power In America"; how comforting it was to discover that details of family history took on some meaning after reading Stanford Lyman's "Stranger In the City: the Chinese in the Urban Frontier," and that communities such as Chinatown, Little Tokyos and Manilatown derived from a continuum of events known as Asian American history; how fearful the soul turned when Isao Fujimoto's essay on the internment camps, "The Failure of Democracy in a Time of Crisis" revealed a dark deed in history had been routed out of textbooks and kept from the pulpits of one's public schooling; and finally, how I still wince to recall the puerile way the fingers raced to page 109, only to discover that Tomi Tanaka's poem, "from a lotus blossom cunt," was

not the expected prurience but a loving anger poeticized:

*I'm still with you brothers
Always
But I'm so damned tired
Of being body first, head last
wanting to love you when all
you want is a solution to
glandular discomfort
that I thought I'd say my say
Think about it, brothers
We are women, we are Asian
We are free in ourselves
Join us
Try to use us,
and you'll lose us
Join us.*

A whole new generation of Asian Americans crown us in life who have never glimpsed the marvels contained within this volume or been permitted to plunder its reservoir of good sense, and, doubtless, will never share our feeling of its importance to our lives. For, to those of us then who were bewildered strays from our ethnic center, wrestling with our identities at the treacherous edge of two cultures, American and Asian, *ROOTS* was our dutiful shepherd, coming to us at the height of our confusion, and herding us along on a grand vision of fertile ground called Asian America, where the psychic terrain was spacious enough for private discoveries and social awakenings. It nurtured our nascent Asian American consciousness in a way no older work could. In time though, we outgrew its wise counsel and a parting was in order. While we have in our own ways gone on to greater expression, *ROOTS* has withdrawn to the noble grounds of memory and settled onto the cozy roosts reserved for the one adored. I, for one, can not dismiss lightly a debt owed and likely to remain unpaid; perhaps this

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This photograph of 1939-1940 Middleweight Champion Ceferino Garcia is included in "Turning Shadows into Light."

* Something Old

Continued from page 28

small tribute to *ROOTS* in its fallow times is remittance enough.

An 80's modernity has penetrated Asian American life: witness the clever, pawing ads on local t.v. and radio

hounding us late into our receptive hours with claims to the culinary superiority of this Chinese restaurant or that Hibachi style steakhouse. I've come upon another example of this updateliness in the once chaste area of Asian American history. This evidence, in the form of a recent book entitled *TURNING SHADOWS INTO LIGHT: Art and Culture of the Northwest's Early Asian/Pacific Community* (Young Pine Press: 1981), presents itself stylishly enwrapped in a glossy cover shaded (according to my color specialist) somewhere between "Pink Hibiscus" and "Frou Frou." It is an anthology of "tales of the early Japanese and Chinese photographers and artists, Filipino musicians and both heart rending and joyful stories by Japanese, Chinese and Filipino writers" to serve as "a fresh breath blown back into the faces of pioneers so they awaken and speak again, give us our history," so our two editors Mayumi Tsutakawa and Alan Chong Lau, doubling also as contributors, tell us in their respective introductions to this work. Any attempt at recovering lost fragments of our history deserve encouraging applause; however, there is something disturbing about a packaging of the recaptured past that in its chic-ness disconnects itself so from its subject.

But high gloss aside for the moment: There are a number of well written and researched historical pieces on the Northwest here that should be welcomed information to Asian Americans conveying exclusively in the Northwest but pondering flights westward. The first and longest piece of the book, "Light and Shade," is about the Seattle Camera Club during the years 1920-1940, focusing on two members whose notable contributions to the Pictorial Movement in photography are just coming to light. Pictorialism, the text by Robert Monroe informs us, was by 1900 a "world-wide phenomenon of great vigor with numerous adherents among amateur and professional (ranks)"; it was best defined as "the conscious attempt to turn beautiful objects and experiences into beautiful images." This definition, of course, is as ambiguous as any attempts at clarifying a visual artistic style by verbal description alone; better to survey the sixteen examples of

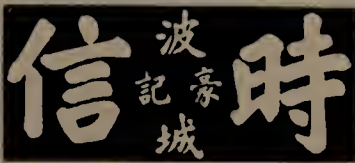
pictorialism provided here and deduce that this movement proposes some equation between photographic images and impressions of a painterliness. Much of this essay is devoted to Kyo Koike and Frank Kunishige, two disciples of the pictorialist school who, though possessed of differing styles — Koike was identified with unpeopled pastoral images while Kunishige's visual signature was the human form, flavored with themes from classical literature — both gained international prominence, exhibited in salons throughout Europe and the United States, helped jury photographic competitions in their later years, and after Pearl Harbor were interned at the Minidoka relocation camp where, deprived by their jailors of the implements of their art, their cameras, they lapsed into the numbing routines of concentration camp life. Their story of artistic lives whose creativity was needlessly shortened, comes to us exhumed from the rubbles of Japanese American history, the remains of a destruction wrought by "the failure of democracy in a time of crisis." Although *Light and Shade* takes up one-quarter of the book and is clearly the centerpiece of this volume, other inclusions are noteworthy. Of great interest to Carlos Bulosan fans are the three pieces, two poems and what seems to be a prose fragment, heretofore unpublished from the University of Washington Libraries Manuscript collection. The two poems though not his best, in my opinion, certainly add to the published oeuvre of this self-taught Pilipino American writer, whose acclaimed autobiography, *AMERICA IN THE HEART*, reveals in its pained description of immigrant passage and migrant labor camp life the extent of this country's crimes against one of her peoples. The marvel of Bulosan's tortured life was that through it all he was "the romancer and the romantic, the man struck to the heart by the brutality of an America he loved so deeply that every woman he loved must also be his America." Elsewhere, the Pilipino scholar E. San Juan Jr., in his critical study of Bulosan, *CARLOS BULOSAN AND THE IMAGINATION OF THE CLASS STRUGGLE*, has attempted to frame a marxist aesthetic around his work, especially his

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* Something Old

Continued from page 29

poetry, and in doing so, it seems to me, has dismissed to level of abstraction the gift of this writer to evoke in poetic terms, that never veer from simplicity or earthliness, the romance and pain of what it was to be alive and a Pilipino American— a gift that is readily confirmed by the poem restored to view here, entitled "My Father was a Working Man."

Among the "tales" included here to ethnically round out the presentation of Asian American cultural history of the Northwest is a brief sketch of the life of Edith Eaton of Seattle. Also known as Sui Sin Far and though Eurasian, she is regarded as the first Chinese American writer to landscape her fiction with the lifelike rounded shapes and features of the Chinese American community and to impart to her Chinese American characters a generous dose of an artist's wide range of sympathies. Excerpts from her work *LEAVES FROM THE MENTAL PORTFOLIO OF AN EURASIAN*, written in 1909, are presented as a sampler to her writings.

Other sparer offerings intended to give this anthology the feeling of bulk, include some poems of contemporary writers liberally tied to the Northwest. Lawson Inada, for instance, grew up in Fresno, California and is identified through his poetry collection *BEFORE THE WAR* and one film, "I Told You

So," with southern California and the Tule Lake camp experience. His two-part poem "Songs in the Ancient Tradition" takes up four pages of space here and is not his best work. Laureen Mar, whose two poems invigorate the collection's internal rhythm, graduated from the University of Washington, the biographical notes inform us, but trained at Columbia University for creative writing, currently works for the New York State Council on the Arts, and presumably cites herself now as a New Yorker.

My favorite piece, for reasons having to do perhaps with a male's enchantment with an arrowing form of assertion that features a dross of bloody messiness, is Peter Bacho's homage to Pilipino American boxers, "A Manong's Heart." He dedicates his essay, in part to "Pancho and Speedy"—that is Pancho Villa and Speedy Dado—who in their boxing prime were lighter weight division fighters of great prowess. To their fellow pinoy, they (Pancho in the 1920's, Speedy in the 30's) were idols who, through an ample supply of courage and skill, had reached the pinnacle of the professional fighting ranks and were envied for the license this gave them to "beat a white man with fists and not be arrested." Photographs of Speedy and Pancho (I am struck by the resemblance between Pancho Villa and Rolando Navarette, a contemporary native Pilipino boxer and recent, if brief, world title holder in the featherweight division) accompany Bacho's highly evocative text and gives

it the compelling vividness of living history; also, a full-body photo of pugilist Ceferino Garcia, another Pilipino American, in an iconic pose reveals the powerful leverage in a body that in 1940 wore the World Middleweight Championship belt and held the even greater champion, Henry Armstrong, to a draw in a fight that thwarted the Black boxer's quest for a fourth concurrent world title. As "A Manong's Heart" conveys, these fighter heroes along with gentler fancies of taxi dancers of the dime-a-dance variety nourished the fantasies of power and romance for young Pilipino workers whose lives in the fields of stoop labor and in the emptiness of urban haunts required such vicarious tonics to assuage their sense of quiet desperation.

More, what makes a boxer a champion are the same skills and instincts governing a minority people's survival in the menacing area of American life: the ability to feign and weave, the ability to circle away from damaging blows, to retreat and counter, and, most important, the endurance to go the entire distance and avoid being made prone. Asian Americans, as the existence of this anthology attests, have made it into the late rounds of a battle with the malevolent forces of a majority society. Despite our early retreats at the hands of xenophobic mobs and the anti-Asian legislation cornering our rights to immigrate and stay, our rallying efforts in the more recent history have brought near even, indeed, have brought us to the point where, for us as a people,

isolated on the open canvas of these late and tough economic goings, it is for ourselves now, to falter or to survive.

Back to the gloss: These pieces of Asian American culture collected under the metaphorical title *TURNING SHADOWS INTO LIGHT* while winsome in substance seem oddly appalled in the swankish trappings of high quality paper stock that admits to a sheen and doubtless will never discolor (or "yellow" for that matter). Were Carlos Bulosan alive, this man of the soil might view his poetry somewhat incongruent as meticulous tracks on ink on the pristine terrain of these pages. And how would these pugnacious pinoy fighters feel to have their likeness in duotone (as are most the photographs here) decorating a volume so scrubbed of even the most innocent shadows, so unbruised by the slightest imperfections? And perhaps because of my own avocational time spent in darkrooms, the long essay on the pictorialists seemed particularly ill-fitted set on roomy pages that suggests nothing of the photographer's workplace—usually a cluttered and cramped nook of space redolent with the alchemic substances that magically transforms grains of light-absorbing crystals into imagings of life. This book of history feels to washed, too stark, too depleted of life. History, especially Asian American history, recalls the toil and sweat and grime of struggle; in its stylish encasement here, we have been relieved of any reminders to this humble fact.

* Turning Japanese

Continued from page 27

were given even more credence and lifeblood with personal touches, such as Japanese slangs and gestures. For example, the segment "No-No Boy" enlivened memories of our past generation's experience and humiliation in the concentration camps. To make the recounting more personal, Lane read a rollcall of all the internment centers. The mention of "Gila River" conjured up the talk stories (oral history) that my parents told when I was young.

In the monologue "The Bigot," Lane plays a Southern-drawling cowpoke who

spews out his bigoted and stereotypical view of "Orientals." In this episode the enraptured audience is barraged with the oh-so-typical cliches targeted at the Japanese. Beyond this point, Lane turns the focus back to Japanese Americans by talking about the prevalence of interracial dating/marriage among Asian Americans and whites. Although ideally anyone should have been offended by the bigot's view on interracial relationships, it did bring up this new issue for Asians to consider. This episode, like others, seemed to explore some emerging Asian issues. This was the most appealing feature of "Life in the Fast Lane."

Just as the socio-political state of Asian Americans has seen many

changes, third world literature and arts are also entering this second generation. "Life..." seems to capture the essence of those changes. Earlier literature and arts of the 60's and 70's focused more on overt concerns, such as job discrimination. In this play, we consider a new dimension on jobs—the influx of Asian Americans in the professional science and engineering fields. On the topic of stereotypes we have the episode "Japanese Junkies" where Lane presents an interesting twist to the old negative stereotypes. Currently we are seeing anything "Japanese" as being "hot on the media mart." While these (Japanese films, sushi bars, martial arts, shogun warrior books) are neither definitively positive or negative stereotypes, it

simplifies a complex culture and life-style.

In an almost untapped marketplace, this play and Lane Nishikawa's performance serve as beacons in the field of third world arts and literature. I cannot say more about how impressed I was with the quality of the work and the empathy it evoked. The only disappointment was the small turnout for a memorable performance. This play hopefully marks the beginning of a new era in Asian American theater by providing a blend of controversial and recurring issues.

Another east coast tour of "Life in the Fast Lane" is currently being planned for this spring.

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